

CARDANVS
Comforde, translated
into Englishe.

A N D PUBLISHED
by commaundement of the righte
Honourable the Earle of
Orenforde.

Newly perused, corrected, and augmented.

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Cum Privilgio.



2УИДЯНИЯ

Семицветного

жемчужного

бисера

и золота

и серебра

и алмазов

и драгоценных камней

и зеленого яшмы

и красного агата

и синего лунного

и белого лунного

и зеленого лунного

и красного лунного

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TO THE RIGHTE
Honourable and my good Lord
the Earle of Densforde, Lorde great
Chamberlayne of Englaude.



I GOOD LORDE, I can
geeue nothinge more agreeable to
your minde, and my fortune then
the willinge performance of such
service as it shall please you to com-
maunde me vnto: And therfore
rather to obeye then boast of my cunninge, and as a
newe signe of myne olde devotion, I doe present the
booke your Lordship so longe desired. VVith assur-
ed hope that how so euer you mislike or allow ther-
of, you will fauourably conceale myne imperfections
which to your Lordshippe alone I dare discouer, be-
cause most faithfully I honour and loue you. My long
discontinuance of study, or rather the lacke of groun-
ded knowledge did many times discourage me, yet the
pleasure I tooke in the matter did counteruayle all
dispayre, and the rather by encouragement of your
L. who (as you wel remember) vnwares to me founde
some part of this woorcke, and willed me in any wise
to procede therin. My meaning was not to haue re-
parted mytraile to any, but your honour hath pow-
er to countermannd myne intencion. Yet I moste
humble beseech you either not to make any partakers

A2 therof

BEDINGFIELD

thereof, or at the least wif those, who for reuerence
to your L. or loue to mee, wyll willingly beare myth
myne errors. A nedelesse thinge I knowe it is to cō-
forte you, whom nature and fortune hath not onely
not iniured, but rather vpon whom they haue boun-
tifully bestowed their grace: notwithstandinge sith
you delight to see others acquited of cares, your L.
shall not do amisse to reade some part of Cardanus
counsell: wherein consideringe the manyfolde misen-
ries of others, you may the rather esteeme your own
happy estate myth encrease of those noble and rare
vertues which I know and reioyce to be in you. Sure
I am it would haue better besemeed me to haue take
this trauaile in some discourse of Armes (being your
L. chiefe professiō & mine also) thē in Philosophers
skill to haue thus busied my selfe: yet sith your plean-
sure was such, and your knowledge in either great,
I do (as I will euer) most willingly obeye you. And
if any eyther through skill or curiositē do find fault
with mee, I trust notwithstandinge for the respects a-
foresaide to be houlden excused. From my lodginge
this first of Ianuarye. 1571.

Your L. always to commannde

Thomas Bedingfeld.

To my louinge frend Thomas

Bedingfeld Esquier; one of her Maies-
tys gentilmen Pavlours.



After I had perusid your letters good
mayster Bedingfeld, findinge in the your
request faire differinge from the desir of
your labour, I could not chose but greily
doubte, whether it were better for mee to
yelde you your desire, or execute myne
owne intention towardses the publishinge of your Booke.
For I do confess the affections that I have alwayes boyned
towardses you could moue mee not a lyttle. But when I
had throughly considered in my minde of sondrye and di-
uers argumentes, whether it were best to obeye myn affec-
tions or the merites of your studyes: At the length I deter-
mined it better to denye your vnlawfull request, then to
graunt or condiscende to the concealement of so worthy a
worke. VVhereby as you haue bene profitid in the transla-
tinge, so many may reap knowledge by the readinge of the
same, that shall comforthe the afflicted, confirme the doubtful,
encourage the coward, and lift vp the base minded man, to
attieue to any true sume or grade of vertue, wherto ought
only the noble thoughtes of men to be enclined. And be-
cause next to the sacred letters of Diuinity, nothing doth
perswade the same more then Philosophye, of which your
booke is plentifully stored: I thought my selfe to comitt an
unpardona ble error, to haue murthered the same in hys
bottomes of my chestes, and better I thought it were to di-
please one, then to displease many: further considering so
little a trifle cannot procure so great a breach of our amity,
as may not with a litle perswasion of reason be repayred againe.
And herein I am forced like a good and politicke
Captaine, oftentimes to spoile & burne the cornis of his own
country, least his enemyes therof do take aduaantage. For
rather then so many of your countrymen shoule be de-
duced through my sinistre meanes of your industry in sta-
ndyng
A.3.

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dyes, (whereof you are bound in conscience to yelde the an
accōpt) I am content to make spoyle and hauocke of your
request, and that, that might haue wrought greatly in me in
this former respect, vtterly to be of no effect or operation:
and when you examine your selfe what doth availe a masse
of gouldē to be continually imprisoned in your bags, and
neuer to be employed to your vse: I do not doubt euē so
you thinke of your studiēs and delightfull Musēs. VVhat
do they auayle, if you do not participate theym to others?
Vvhērefore we haue this latine Proverbe. *Scire tuū nihil est,*
nisi se scire hoc sciāt aler. VVhat doth availe the tree vnles
it yeld fruct vnto an other? what doth availe the Vine vnles
an other delighteth in the Grape? VVhat doth auayle the
Rose vnlesse an other tooke pleasure in the smel? VVhy
should this tree be accompted better thē that tree, but for þ
goodnes of his fruct? VVhy should this Vine bee better
thē that Vine, vnles it brought forth a better Grape then þ
other? VVhy should this Rose bee better esteemed thē that
Rose, vnlesse in pleasantnes of smel it farre surpassed the o-
ther Rose? And so is it in al other things as well as in man.
VVhy shoule this man, be more esteemed then that man,
but for his vertue, throughe whiche euerye man desireth to
be accompted of. Then you amongst men I do not doubt,
but wyll aspyre to followe that vertuous pathe, to iuster
your selfe wyth the ornamenteſ of vertue. And in myn
opynion as it beautifyeth a fayre woman to be decked wyth
pearles and precious ſtones, ſo much more it ornifyeth a ga-
tlemān to be furnished in mynde wyth glittering vertues.
VVherefore conſideringe the ſmall harme I do to you, the
great good I do to others, I prefer mine owne intention to
diſcouer your volumē, before your request to ſecret þ fame:
VWherein I may ſeeme to you to play the parte of the cu-
nninge and experte medeciner or Phisition, who althouḡ
his patient in the extremitie of his burninge Feuer, is deſi-
rous of colde licour or drincke to qualifie his ſore thirſt,
or rather kill his languiſhing body: Yet for the daunger
hee doth euidently knowe by his ſcience to ensue, denyeth

hym

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him the same. So you beyng sick of to much doubt in your owne procedinges, through which infirmity you are desirous to burye and inscuill youre workes in the graue of obliuion : Yet I knowinge the discommodities that shall redounde to youre selfe thereby (and whiche is more vnto your Countrey men) as one that is willinge to false so great an incōuenience, am nothing dainty to deny your request. Againe we see, if our frendes be deade, we cannot shew, we or declare our affection more then by erecting them of Tombes : VVhereby when they be deade in deede, yet make we them lynes as it were againe through theyr monument, but wyth me behold it happeneth farre better, for in your lyfe time I shall erect you such a monumēt, that as I saye youre lifetime you shall see howe noble a shadowe of youre vertuous life, shalt hereafter remaine whiche you are deade and gone. And in your life time againe I say, I shall give you that monument and remembrāunce of your life, whereby I may declare my good will thoghē vvith your ill will as yet that I do beare you in youre life . . . Thus earnestly desyringe you in this one request of mine (as I woulde yelde to you in a great many) not to repugne the setting forth of your owne proper studys, I bid you farewel.

From my newe countrey houses at VViuengholles
Wishing you as you haue begonne, to proceede in the best
actions. For when all things shall els forfet us,
Vertue per haluer abste mich us, and when our bodies
fallē into the bowels of the earth, yet that shall mounts
with our mindes into the highest Heauens.

By youre louinge and assured
frende. E. Oxenford.

To the

The Earle of Oxenforde

He labouring man, that tilles the fertile soyle,
And reapes the barren fruit, hath met in deede, for
The game his payne, and his al bes tyme
To geve the strawe, the Lord will haue the fede.
The Wancher lyne, falleth not unto his Chare lowe lying,
On course it cheat, his hangyng stamoche servey
The Landlyng doon, pouesse the kyngst fare,
He pullis the flowers, the other pluckes but weedes,
The Mason poone that buildes the Loyly halle, and lyw
Dwelles not in them, they are so lye degree, and i gree
His Cottage is, compact in paper wallis, noy ames til
A gree with byches, or stome as others be, all chawes
The hole Doun, that labours not at all, mihi, oneg
Duckets up the sweete of bonny frost the West,
Who worketh most, to their shart least doth fall,
Which due deserte, reward will never beare, ob I haue say
The swiftest Mare, unto the Mastur stowes, noy ames til
Desirer worth fall, to himas for a pape:
The Crophounde cheerdip, doth misse his game we know
For which he mave, such sped y batt away.
He he that takes, the payne to penne the booke
Reapes not the giftes, of goodly golden Muse
But those gayne that, who on the wazke that looke
And from the soure, the sweete of skill doth thuse.
For he that beates the buse the bynde not gets,
But who sittes still, and holmeth fast the net.

FINIS.

Thomas Churchyard In the behalfe of this Booke.

Troubled mindes with tormentous tosse,
that sighes and sober conuinençie:
(Who breathes and puffes from burninge brest,
both smothrings smoke and fumes:)

Come reade this booke: that freely bringes, a boxe of balme full swete,
In oyle to morte the bruised partes, of every heauy spryte.
A complyng salve for every sore, a medicin for the sicke,
A seide that eates vp cankered fleshe, and searcheth neare the quiche.
The greate & groves by er, or blinde (that makes mis iudgement iar)
May here a precious plaster finde, eare cosynge creepe to farre.
The blind that movenes for want of sight, could he but heare this red,
Would take his blindness in good part, and beare a quiet bed.
The lame whose lache of legges is death, unto a losy minde,
Wyll kill his croch and creepe on kness, *Carduus woodckis* to finde.
The beggar bare bedeckt in brats, and patched rotten rags,
In budget if he bare this booke, would scorne the roysters bragg.
The shephearde that in shortching sume, sits showlinge on the shies,
Would leue the Wolfe his flocke of sheepe, to see this booke with eyes.
The surly snodge that sweepes vp golde, and makes his God theron,
Would sure contelle this pearle hold shire, whē glistring gold were gō.
The wyldest man or monstre strange, whose natures naughte are,
Would stand amased as Bucke at baye, vpon this booke to stare.
This is no fable finely stide, as cuttar moorchies the blade,
This is a substance of it selfe, this is no silie shade.
This speakes out of the brasen heade, full many a golden wonde.
This strikes the sturdy stomachen dead, and yet it drawes no sworde.
This thunders thunderboltes for fooles, yet weather faire it shoures,
To such as can beare of a storme, and calmy weather knowes.
This teachid me to tune theyr strings, who wold sweete musick make,
This shewes who faynes, or sweetly sings, & where the tyme we take.
The poore & plowmen on pinching plagues, by this doth stand content,
And yeilding thankes for foode a cloth, taken well that God hath sent.
The rich whose ragging reach would reape, the sweete of every sorrie,
Shall leare an emptye mane, and leue the people the spoyles.
The heire of heire haire shal here, a lively lesson leare,
Home with home holdas himselfe vp right, and halting bodes deserve.
The loue that lours at lechsome luchs, and lingers ouer his time,
Shall see howe safe the simple sitz, and how they fall that clime.
The strong that strives to win the goale, by strength & stoutnes vaine,
Shal shun the shoultring crooked play, and walke the path full plaine.

The

To the Reader.

The weake whose wits & woes are wome (whiche breedes in breste de-
Shal laugh & giants strength to scorne, & praise the feble state. (bore)
The sickle that seekes a spore sweete, for sours disease within,
Shall helpe the heapes of harmes in hort, easie blister rise on skin.
The proud & poules & pickes his plumes, & prunes his sethers gay,
Shal merkenes howe and forthwith fling, his painted shewes away.
The pusher that in letters lyes, shal thincke his fredome more,
In closed walles than al his scoope, that he hath had before.
The banisht wight that beateth his braines, with many busyn dropdownes,
Shall see what gaine exile doth dyng, by sight of sundry sorowes.
The seruant that in seruage lyues, shall see he hath more eare,
Than hath his master who of force, must many people please.
The fearefull man that hateth death, shall see that death is best,
And death is most to be desyde, where life can basse no rest.
The dronken dol that doth delite, in somme, in swithe, and swill,
Shall see some snib or soute rebuke, to breake him of his will.
The foole that all sound counsill hates, perhaps in reading this,
May ware mox wylle and sondnes leue, and so amende the mis.
The flatterer here may finde his faultes, and fall to better frame,
The currithe carle may ciuit be, in noting of the same.
The cowarde shall win courage great, as he this booke shall bewe,
And he that is not shaped right, may here be made a newe.
The plowman that with sweat of browes, doth dearely win his bread,
Shall see what daunger dwell they in, that are with dauners fed.
There is no state that beareth life, of hie or lowe degree,
But for the sickenes of his minde, a medysine here may see.
This booke bewayres what wretched wyrke, belongs to life of man,
What burthenes boxe he one his bache, since first this world began.
This is a glasse to gaze vpon, where man himselfe may finde,
A shuning sunne that plainly shewes A man is but his minde.
And who that reades and marks a right, the reasons couched here,
Shall win such treasures by the same, as he shall hold full dure.
Pass on plaine booke of pearleste yrice, and prece in woorthe place,
Dread no disdaine of crownd heads, nor fears the scowling face.
A worthy worke doth wolly crawe, a worthy patrone shill,
Whose noble buckles shall defend, thus worthy worke from ill.
And her that made thee English speake, his tongue and penne be blest,
With happy hope of vertues yyc, from heauen, here posses.

FINIS.

George Gascoigne

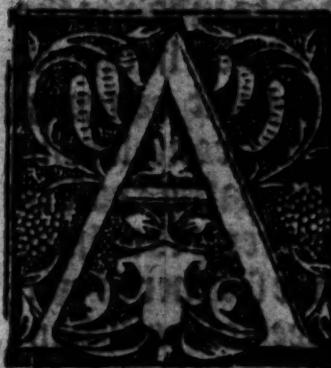
To the reader of this Booke.

6-

Go salue a sore, with oyntment, oyle, or balme,
Desernes (no doubt) reward and thankes alwayes,
Go with drogues or drumes, to cure a sickely qualme,
Desernes (likewyse) a palme of perfect prayse:
But when mens mindes, (with moches of secret wone)
Are frett and frownis: When cankerwormes of care,
Consume the hars, syll hope of heale be gone,
Then comfort craves, both thankes and prayses rare,
For looke hemutch, the mynde of man surmountes,
Our bloud and bones, whiche are (indeede) but drosse,
Somuch the myse, that comforts most accomptes,
Whiche helps the hart whom tyringe troubles soffe.
Then let this wourcke, due thankes, and prayses finde,
Whose Text doth teach, true comfortes for the mynde.

Tam Marti, quam Mercurio.

OE COMFORTE, THE fyrfte Booke.



Monge suche and so manre
aunciente monumentes as per-
ished in þ Barbarian warres:
would God that at least Marcus
Tullius booke of conforte,
wrytten at the deathe of his
daughter, had bene tyll this
day preserued. For as in al o-
ther matters hee declared hym selfe more then a
man, so may it be thought that herein he hab wro-
te most excellently: the maister being neithet com-
mon, farned or touching others, but proceeding
from his owne natural affection and extreme per-
turbation of mynde. And suche is the condicione
and qualite of comforting, as albeit no persua-
syon or eloquence were therin used, yet wan-
tech it not reason and suffyciente proofe to creye it
selfe: whererin so excellente, wsole, and eloquent a
man as Marcus Tullius having iteauailedit must be
presumed, he framed a wsole not onelye wþiþþe
praye, but also aboue all expectation.

And albeit these aunciente warres haue among
manye other noble wrothes deprivyd us of so learn-
ed a booke, yet haue we thought mete to intreate
thereof (not because it is so prayseable as armes to
cannot bee praysed) but also so necessary (as in all
things which of necessity muste be had) because it
is to haue the wsole, then none at all. For ex-
ample we see, that houses are nedeful, such as can

The first boke of

not possesse þ statelye pallaces of stone, do persua-
dethelues to dwel in houses of timber and clay,
and wanting them, are contented to inhabite the
simple cotage, yea rather then not to be houised at
al, refuse not the pore cabbon, and most beggerly
caue. So necessarye is this giste of consolation,
as there lyueth no man , but that hathe cause to
embrace it. So in these things better it is to haue
any, then none at al. And wel we see ther is non
aline that in every respect may bee accōpted hap-
py:yea though mortall men were free from al ca-
lamityes , yet the tormentes & fear of death shoulde
stil offend them. But besides them, beholde, what,
and how manye euilles there bee, that unlesse the
cloude of errour be remoued, impossible it is to see
the truthe or receyue alay of our earthly woes.

Every man hath
neide of com-
forte.

Sorrowv of
mynd surmoū
teth all other
greeues

And aboue the greeues that all other necessities
Do bryng with thē, this hath somwhat more gre-
ueous, and intollerable : so they satisfied wth he
that they desire, soþþ with they cease to offend: as
honger is eased wþch meate, thirst is appeased wþ
drinke, labour contented with rest . But the me-
mory, of euilles is so settled and manifold, as wa-
ting good persuasion doþþ never cease to tormente
þ mindz, but frō on discontented imagination to
another, frome one calamitye or miscreyfe to
another, continually leadeth on oure displeasinge
thoughtes. And for þ cause we haue framed this
boke, wch although it profiteth nothing to drue
away þ cares & anciety of mid in others, yet shal
I therein not a litle cōtente my self, for which res-
pect chiefly I take þ matter in had, And as men
sare

Cardanus Comfort

2

say, that *Asclepiodorus* wþþout coloures did right
eu nninglye paint: so shal we vþyd of al craft and
skil, wþþ true reasō declare how much each man
erreth in life, iudgements, opinion and wiſe. Bea,
some thinges there are that so well do proue the
selues, as besides nature nede no profe at al.

Of whiche kynd in this our vncertayn life, vaine
glory, and in nature of thinges great plentþ was
evermore to bee founde and in all suche the more
cunninge & eloquence is vsed, the leſſe we see ofte
tymes they receave credite and beliefe. Who is so
much misaduised as would paſt the pillars of per-
ſite marble or porferye? or who doth coloure the
vessels of Alabaster? When the natural glosse
doth geue chieflē grace and reputatiō to þ work,
we playster and paynt the ragged walles of mo-
ster and claye, to the ende that art should supple,
that nature hath leſte vñseemelye. F̄erther do I
think our worke herein so greate as at the begin-
ning we thoughte to be. For albeit we know the
nomber of miseres and cares to be many, yet di-
uers of them be of suche kynde as beyng wel con-
ſidered do nede no medecine at all. As those whi-
che men willingly and vunconstrained do force the
selues to beare: for who woulde take in hand to
comfort *Marcus Regulus*, amids his miseries? who
neyther the pitie of his children, nor the praiers of
his kinſfolk, coulde perswade to remain in Rome
and not to retourn to thz handes of the *Carthaginenses*. Of the same greatness of mynde were the
holie martirs *Paule, George, Laurence*, with almost
innumerable others. Some other sorte of paines

Voluntary
calamities
nede no com-
fort

31002

III.

and

The first boke of

3.

and trauaile there are which the saintest harts do not refuse to abyde, eyther in respect of þ glory or gayne that groweth therof. As some we see vncouelled do serue Princes, others do labour to please their louers, some consume ther time in studie, some follow trafficke, and some seeke auctorite and rule. So little trouble they fynd in these trauailes, as being remoued from thē, they are greatly greeued. Some led on with onelye hope, do voluntarily take vpon them a lyfe wth patience & trauaile to bee endured: as those that passe their daies in solitary places, as they that live in citties continualy, as they that obserue religio straightlye, praying & fastinge, who being asked for what ende they so do: answe, for hope that after death they shall receiue eternall felicitye. Some there are that take greate paynes and willingly suffer, in respect of sweetenes and delight (as they think) that is ioyned therewnto. As harueste laboures, who after long toile and swrat in sommers sunē, do notwithstanding daunce when the pype doth sounde. Others wþ cold feete doe leaue the fire to cast the dice: for though the cold do pynch, yet the pleasure of the play is more. But farre greater inconueniences doe Cupides knigtes wþ aduenture of lyfe abyde, and yet wþ all theire hartes they hazarde al, that in the ende all theire desires may be obtained. Some there are that although they seeme euill eyther in respect of natures necessite as olde age: or of comparison, as breaking of prisyon, yet are they more pacientlye borne: because before they came, they were desired, and berynge come

Cardanus Comfort.

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calamities may not continue so unbroken in their course, in particular if we add certain other species of calamities, those & no fewer than two thousand three hundred & twenty five of them, which are called *terribles*, & which are to be remedied by remedies. And therefore this author speaks of these terrible miseries to be remedied & free us from. Amongst which calamities he names *Three kinds of calamities* above named; for the first thing is not to except that a man pleads for his suffering, of the wise age seemed the commonest & strongest calamity, but a gift of heaven (as we seem to speak) may be accounted because God sent them upon us. Examples of them, he quotes Cicero, who says that such a misfortune is so great that it cannot be easily reduced among *peccata* or sins, yet of us that will not be admitted.

Now if therefore that among things we are compelled to, & to do, there are three. That is to say, Common calamities, & natural calamities, & human and principal calamities. Natural calamities, common calamities, & human calamities. As for natural calamities, those hapen to all men, of the greatest number of our acquaintance, as stronger, or weaker, according to the condition of their houses, or to the number of their children, or to the number of their cattle, &c. & the like. The other two are commendable, as if a chief calamity to that he loseth his life, & buried for murder: or diminished as the weeping of *Vrthus* in *Papinius*. The other honest and in no wise less, though greater discommendation: as the destruction of houses, & loss of children, & death of parents, & principal calamities in a nation, & the like. For example, when a man by many mischances at one instant is mislaid: as þ holp scripture setteth forth, who destroyed of his house, & of his cattle, and inheritance, was also corrupted with many putrefactives & foul

things to body
-to come in
-guiding
-of
-to let us

Three sorts of
calamities.

The first booke of C

Some men do hold for true opinion, that albes,
a man may sustaine one kind of calamitye, yet he suff-
feringe of sondry miseries is not to be found in
any man; wherefore exceptuate a simple evils in general
we will first take in hande tormente next we shall
endeare of sondry, and death either of our selues
or meere frendes; In the seconde booke: and in the
last we will not omit to speake of tormente, bon-
dage, impunitemente, cruel miserie of olde age por-
tune in general of many miseries assembled toge-
ther. And first let us beginne at private evils, re-
ckynge in the good of euill for euer imputeth no-
thing to blessed life and to the fruit of felicity (as
Plato saith) refresheth in vertue, as is the booke capth.

good or euyll
fortune impor-
teth noring
to felicitr.

To the first booke
continuall

VVhere conscience gildes is, doth nor grovre pale for care.
And percas at the beginning I laud vobis so bounde
consider how maniour contentations do happen if
diligently marche every one of the, thowt frod to
what smal purpose in aduersity a man comitemeth
by himselfe considering how shrot, strayle, uncertain, &
miserable the Isle of man is. So as if at any tyme
for y miferye it is to be lamented, then after, by man-
ner of Herafflens, it is continually to be remailed, & as
Halladius capth. Al weeping was I born al weeping must I dye:
my wholle life in weeping hath ben consumed. O Lamentable life
of man remayning on earth in sicknes, sorrow, and continual miserie.
Therefore it at any tyme vobis must take leide of
lamentinge, then dought the same eyther other by
newet to be done, for ther is eyther eliet to be lame-
ted or never.
Among other uniteryes what I pray you can bee
greatest then wile a man riseth fro bed in the mor-
ning to be incertaine of his returne to tell againe-

Cardanus Comfort

4.

by being in bed, yet by his life shall continue to
the time before that you have remov'd her from
gate, are then constrained to abide their time out
of her body, but while living understandeth her
so full of no man's life that can be in opinion
of the same, then of his own selfe he is more
glorie to let him alwaies loose to all his friends to
nothing to be found of to all his enemies, so that a pa-
re then the life of man, no man may more rightn
lye be esteemed to be had in. Some sayne the world
tides worth, another sayth that the world is too
hot, therfore contyning shayle least of sometyme
bed devills to enter into the bodies of men and
comentes for sythes, and so after death moues
ther hell of punishment to follow. So great is
mischief of godly miseries, as this life is either for
wylched fames, or by some wylched god appointed.
But to the I thinke considered, I leauing this mons
oppynion as altogether untrue & pererrare than this
this life there is nothing sounde may justly be cal-
led good or evill, & do allow of those philosophers
as wyl, wyl though that al thinges as is in
opinione. For what constreine, what cause, or what
judgement, ys to certaynnes is not encouerred with
contrarie opinion as is surely helene met the
Iaphers, who not so long hane contyned amang
themselfes. In the matters of their contention both
theire to be certaynlye in opiniones whiche are so mad
as wyl say. The world is blisse of this the rauentish
frowndes of death, whether matter is otherwise to
be judged by common rule. That which is good or evill
is not to be had by any spirall, & so great dispa-
rity
All things
confist in op-
tion.

The first boke of

know, and so the long contention hath been? The
disputation giveth a note. How can it be other than
dissimilitude, when the thing differeth from it selfe?
The philosophers in their disengre among themselves as
of other, that ware these it to be found, and here
I speake touching my memory of certain fables, founded
by an ancient poet, which both I woulde in my judg-
gement set forth vainely. It is told that once
mighty Jupiter had made the heauens, the earth,
the seas, the creatures, and men. Hee therfore conve-
ned charonies, but allotted both punishment & reward
according to mens deserts. It shoulde so come to passe
as they boordis not answere apperte a kind of disor-
der but also disoayne the goddes themselves, for
whiche consideration the great one commauded
Pandora to stow two brasen tunnes the one to re-
ceyue all that was good, the other to stow the
evill, and made both good & evill chaynes twinged,
to thence they myght more sylye be sent among
mortall men, according to the quality of theire des-
sertes. But Pandora bring a busie goddesse a gree-
die to lise unto her selfes, did open them, & soone
boorth the good & the euill breake forth & fle to their
ways, the good houeted vp to heauen, the euill
made speede to y hel, & in the barrell of euill remai-
ned onely hope: & in the bessell of good, was found
falsitie, as that wherw they were maintained,
whiche newes noble Jupiter heard (as he is an angry
god) tooke the empty bessells, and in a rage threw
them downe, whiche mortall men seeing, desirous of
newes durst neare & entred the empty barrells
some of the good, and some of the euill, as ut them

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THE

Cardanus Comfort.

5.

that taked hold of the entpry comis bid deneth
lesse persuade theles to have gotten both good
and euil, and yet indeude neither good nor euil fell
to any mortall man sawyng that they þ happened
upon the better bate lound in theselues opinio of
good with despitio, & the other, opinio of euil w
some hope. And so it came to passe, not unlyke as
when men in darke ryghts walking in Arabie do
happely reade vpon some piere of yron or oþer
cold thing, are sodenly affrighted wþ feare least
they haue hapned vpon a venemous serpere, & yet
haue not: ethen so the onely suspicio of good and e-
vil is that, that perpleþt all mortall creatures, be-
cause al that is good is ascended to heauen, and al
that is euill, gone downe to the infernall sprytes.
And therefore ethen syrce þ great Jupiter hath di-
dained to take accpet of mortal me's deðcums.
Truly alþough this be a payned fable, yet doth it
almoþ declare the originall both of good and euil,
as if it had bene set forth in the leachéd scholes.
But as these earthly iopes are vain and instable,
so in the world to come al things are certain, assu-
red, & euerything whether through suffrance of
these afflictions which we cal euilles, þ godly loue
both cal vs according to þ saying of the Prophet,
because thou wort accepted by god, it was expedi-
ent þ temptation shoulde cepe the: for þ almighty
God not unlike a father that cutterly loueth his
children doth dringhe them vp in al contrarie
þ other lyfe restraining their pleasures wþ taſſing
them without chastisement to exercise any euil or
vainly life. And contrary people such as he eth
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The first booke of

methe not, and that knythe children defelued to
perdition without regard he doth suffice to pursue
their dronken & dissolute maner of livinge. That
we therefore say the life of such seruantes is myne
happy, or more so to be wylled for the whole sonnes
for none are admited to heauely hope, but thone
that in all good lyfe and perfection do deserve the
same: for as gold is spred in the forme of a lye
and yet if al either good or euill shold be compared
to y. heauely hoope, yf ther be no more then one graue
he to a whole heare. So Pauie therfore said y ad whiche
the we suffer in this world was not meritorious
enough to gain the gloriy of y. world to come: who
so euer then that ymmele embraceth this saythe,
should he not in aduersitie raypysse in prosperite
lament? a amiddes his miseries persuade himselfe
that god doth make triall of his fayth after triall
to cal hym among the number of his chose? If un
getting worldly gloriy shoule do so much reioice,
reward therof beynge small the continuall hoope
and mortall what shoule we do for this heauely
gloriy, which is everlasting, great & assured? So
great is this conforomy if ther beynge now maner y
swarued in fayth, y holpe office of conforting herte al
ready finished: who would not chayng this shoulde
lyle, mych chayn life enevlasting? this triall wyl by
furne this unhappy to that most happy chayntimes
blesome, mych that most quies: but in wyl of hea
lere is sime, & in sime is want of beliefe: whereby
the condicione of man is berefte a bothe of hope
and faythe, as on what can he be dengednewyther
more profitable after deathe or more to be wylled
in

In this life; then the hope of the life to come: And though þ same were not yet ought man to whiche to be discouraged, because ther is almost no misfortune so great but may be converted to better hap: Neither is there among mortal men any opinion so assured as that nothing is sure. Now as aduersity and misfortune hath bene to some men a prosperitie goodchaunce, so hath prosperity bene to others the occasion of misery. But it is not our determination to discourse hereof, though by oþre profe, it is to be tryed. Our care onely is to entreat of calamities: for if I shold write of all suche as misfortune hath aduanced, this booke could scant lye contayne the. Neither do I helue þ holy scripture to meane other by the history of Job, þer he thereby in þre example to shew the varietie of fortune: which þ Confessor by divers examples were caught to believe. See, þoþ being first happy, having health, childeþ, abundance, land, possession, a cattell, was benefitt of al his worldly goods, & such as in prosperitie forsoche his yarde: þe friends, because in aduersitie þe had moþt cruelties; yet afterwardes in more abundance then before, he received the goodness and liberality of fortune. Suche and so maner be the occasions both of good and evill fortune, as no thing is moþer incertayne. þis ȝyngylle is conned

The servitude of þe condicione was cause that after he became Consul and ganyed great glorie, which he without decay of the Romayne fortune could never have looked for. But by his bondage he had occasion to shew his vertue, which was the way to feliciteþ. The profe thereof is haply seene among sayings

Aduersity
some tyme the
mean of good
happe.

The first booke of

the barbarese nations, as þ Turkes, & thole peo-
ple which were called *Mamaluchi*. Among mortal
creatures what can be more intolerable thē sick-
nesse? yet did the same greatly profite the Empre-
toure *Augustus* beynge in armes agaynst *Brutus*.

For he warred by his phisition to remoue from
his pavillion by sleape he recovered health, whiche
þf for other respect he had done, the same had been
to his great dishonour, or if he had abidde, he had
bene slayne or forced to flee. *Plotinus* a philosopher
of Platons secte, had amonge others a scholler na-
med *Orancius Marcellus* who was greateþ diseas-
ed wþ the goute & palsey, through diligent hearing
his master (who disputed a red with great sweet-
nes and facilitie) he forgot often times to rate
and so wþþt attentive hearyng became a singula-
rþ philosopher, and, wþþt muche abstinence recou-
ered his health. So through sickness he gaue
both learninge and good recovery.

The euil disposition of the bodye doþ ofte times
profite the vertue of mynde, for sickness maketh
the succer to become of good diet, þ proud mon-
touorous, þ wicked religous, yea otherwhiles it
profitech the body also, for more me of sickly body-
þben healthe do attaine to olde age. Such is the
chaunge of worldlyc thinges. For as within the
tayle of a *Stagge* lyeth molte prelente person,
and all the teste of his bodye is holosome fleshe
So the *Serpent Tyrus* whose venom is vncura-
ble, hath fleshe so holosome as it is medicinable ag-
aynst al oþer persons.

Paulus Tertius though hec was learned and hot
vnyþre

Cardanus Comfort

Unlike to aspyre to the papacie, yet the occasion of
his olde age, and sickelye bodye did greate syng-
force to his aduauncement. The greare aduersity
of *Spartacus* condempned to dyc in combat, was
the occasion he became glorious. & whyle he lyued
to the Romaines terrible. When the memorie of
many Kinges is worne away. Among the rest of
such commodities as aduersitye bringeth withal,
this benefyte it hath, that a mans misfortunate
dayes once past, hee lyueth the reste of hys lyfe
wyth greater delight. Who estemeth his healthe
that hath not tasted of sickenesse? Who knoweth
the sweetenes of his country, that never hath bene
banished? Who can bee happy or take pleasure
in riches, that never hath liued in pouertye? Who
whyre doe childly olde men take greatest ioye in
children? But because they haue bene long bat-
ten. We reade that *Agesilaus* kyng of the *Laceda-
monians*, was a wise and seuerete man, yet in hys
age hee so muche loued children, as hee seemed to
dote. As salte geueth sauour to meate, so aduersi-
ty be past, maketh lyfe more pleasaunt, & the more
if it bynot longe. And so we see *Virgilius* vertye
wel induceth the example of *Aeneas* comforting
his felowes, sayinge,

Pass'd aduersi-
ty maketh life
pleasant.

O mates (quod he) that many a yrs, have bid and borne of this,

Worse haue yres seen, and this also shal ende when Gods wile is.

Through Scilla rage you yrs, and through the roring tucke we pass.

Though Cyclops shore were full of feare, yet came we through at last.

Pluck up your hares and drine from thence, both dredde and feare avay.

To shrike on this may pleasure be, perhapses another daye.

Amonge

The first booke of

Amonge the reste of Marcus Tullius Cicero, his
order of life and procedyng, what was more to his
auayle then the banishmente from his countrey:
whē his goods was soldē, his house subuerted &
he hymselfe confyned only. then hee learned howe
welcomē he was to the Cityzens how necessary
to his country, how deare to his frends, and (had
he modestly vsed his glory) nothing that euer hap-
pened to him in life was more to his reputation:
for after his reuokement, he became more gloriouſ
then before. And in al misfortunes of mans lyfe
this reason is of no ſmall importance that neceſſi-
tate diȝueþ vs to comfort our ſelues: as whether
we patiently or with impatiēce bear our aduersi-
ties, yet needely in the end we muſt beare them.

Reicher is ſorrowe or ſadnes to other end, then
to encreaſe care, and make our myndes more un-
meete to receive good counſell: and thereby bothe
hope and helpe are clearly taken away, and what
good, or allay of grefe can continual teares or de-
ſperation procure? Truly ſyth in thy power it is
to aggrauate or decrease thyne own care, it is the
part of a wiſe and wel aduised man to diſbutde
himſelf of ſorrow, and with paciēt mind to beare
all aduersitye, calling to memory,

Agilitate mynde, all ſcandars do diſdayne

Alas, what ſhall thy languiſhinge life auayle
the or what can thy penſive thoughtes preuaile? It
hath ben ſene oftentimes that paciēt or ſufferāce
of aduersitye hath helped valiaunte men. For wee
ſoonest

Sonest take pitte of thosē þe couragiously do suffeſ misery, and presume moſe of their innocence and vertue, then of thosē that impaciently in like forſtune abandon all courage of minde. *Agis* the Lacedemonian kinge, beyng by certayne officers of authority condemned to dy, was drāuen with a corde towards þe place of executiō: it happened he espyed a ſeruaunte of his ſtanding by weeping, to whom he ſayd these wordes. I pray thee my frenſe forbeare to lament my deathe, for beynge vniuſtly condemned to dye, I am become more worthy lyfe, then they that enforce me to it. And hauing ſpoken thus, willingly ſtrangled hymſelf.

We read also that a noble mynd doth moue me to compaſſiō. When Scauola had determined to kyl the kyng Porsenna, for his ballant & voluntary confeſſion receiued pardon whiche if he had not done but with denial craved mercyp, beſides diſhonour he ſhoulde haue ſuffered moſt cruell death. *Lucius* taken for *M. Brutus, Scruius Terentius*, for *D. Brus*, falling into *Antonius* handes gaſped both pardō and the frenſhip of their enemys, moſe through nobility of mind then ſubmiſſiō. What neſe moſe wordes patiencie in captiuitiō, & magnanimity in aduerſe forſtune haue euer bene prayſed and helped moſt. And thus in conclusion I ſay, that ſeing the guilty conſcience doth onely make a man unhaſpy, he is to euil aduised that yeldeþ his mynde to miſforſtune when wholy he myght remaine in libertye. A man is nothyng but his mynd: if the mind be diſcontented þe man is al diſquiet though all the reſt be wel, and if the mynde be contented though

Valency of
mynde do mo-
ue compaſſiō.

A man is no-
thing but his
mynde.

The first booke of

though al the rest misdoe ,it forzeth little . I remembre a certayn tych man growing mad,snached at his scau and complained that he shold dye for Hanger because there was no Coine wchyn the empty rates ,did not (I pray you) his discontented mynde onely make hym vnhappye ?

In oþer one there was that ymagined himself to be made of glasse and euer feared to be broke : was not this good foole without all miserye the most miserable man aliue ? But some there bee that through imperfection of mynd or errour are causers of therre owne euill ,whu ought therefore wþth more patience to beare it . As children who though they bite their own hadds never so much , do not complain ,yet if never so little they be hurt by others ,do cry out . But it were vñþt for vs to follow the maner of children & vñseimelye to be more foolishe and of lyke courage then they . What can be more sonde then a man to hurt him selfe and then complayne ,better it were to follow the counsayll of the Poet .

Thyne oþre defrued vvoes beare thou wþth patient mynde ,
Such paynes are born wþth greatest griefe ,as causes me do finde .

What can be sayde more deservinglye to chaunce vnto vs ,then that ,whereof wee through folyshe ,fear ,hatþ or wchich is worst of all disorder ,geve occasion of our owne griefe . why woulde they complayne siche there is none other cause of their sorrow agaynst whom seing thou art thine oþer foe ,vpon whom wouldest thou be reuenged : even

thyng

Myne obone selfe. vñ hōlo dath matke it wyl, shall
 fynd that for the most partie we are causes of our
 obone euill. And though it is playnlye declared in
 þ holde De Arcanis aeternitatis, yet being here requi-
 site, we wil agayn speake thereof. And yet were þ
 same nedeblesse, if men were not so farre in loue with
 themselves. For every one bee hee never so simple,
 perswadeth himselfe to knowe moche, imputinge
 the good successe of thynges to them oþre wyle-
 dome, and the euil to the defaulte of fortune. Nei-
 ther doth it suffice them to accuse the follye of for-
 tune, but also fynde fault with some euill spirite, &
 luctyng devil. In which error, princes do more of-
 ten fal then others, not onely because they are per-
 takers of all kynd of imperfekteions, but also for þ
 their eares are alwayes open to all sortes of para-
 sites and flatterers, who make them belene they
 want no vertue, wylde dome or other perfection þ
 man or god can be endued wylly. And these faire
 spoken people do study nothing moxe then to prac-
 tise that princes maye knowe nothinge, for other
 people they woulde not entettayne such þ Gnatoces as
 they bee. Hwo much more comely were it in mox-
 tal men to impute all good successe to Gnd (or þ
 they thought not so good) to fortune: and all euil
 successe to their lewdnesse, vileyty, and lacke of jud-
 gement. But wouldest thou knwo wþ þou art a
 fool? because thou doest attempt thy selfe myse.

Socrates who by sentence of Appolloes Oracle was
 iudged the wyllest, confessed himselfe to knowe but
 one thing, and that was, he knewe nothinge. But
 thou that in dede knowest nothinge at all, wyl wo-

men causes of
 ther ovne-
 uelles

and smalldy
 curiouſe

The second boke of

manlike take vpon the to speake of Magageta Indie,
and rather then sayle, of thinges aboue the skyes.

¶ Ptolomeus the noble astronomer was wont to
say that a man pleased himself was hated of god,
and he pleaseth himselfe that imagineth hymselfe
wyse or prouident, and imputeth all to his owne
glory and profyt. Suche kynd of people be þ most
part of mortal men, and therfore subject to so ma-
ny euils and misfortunes. But now we haue a li-
tle digrested fro our determined purpose: because
we shold rather haue proued their disposed that
men be causers of there owne euil. And if we re-
spect all sortes of euils, the matter wil so fal out.
What tyrant is so terrible, as persecuteth the sym-
ple and innocente soules? who is so vnskylfull an
artisane as can not earne bys owne lyuing, what
man so cruel as murdereth the humble and wysis
people? for it is the part of a wise man to obserue þ
time, the persons, & their authority amdg whō we
lue. Nero was a ctuel Emperour yet in his tyme *Vespasianus* did not onely lue vnoffended, but also bare
office. So was *Tiberius* to his owne subiectes ac-
cepted seuerall, yet *Thrasillus* þ mathemagician conti-
nued in fauoure, & so did diuers grāmatians. But
who so hapeneth to lue in the gouernmet of these
vnmettiful monsters, the sureste way is to lurke as
lyue vnknowē. Almost assured rule it is þ without
a mas own folly, he canot become miserable. And
although al other vertues were banished fro me,
yet wisedome shold ever retayn her place and re-
putation. As for iustice, fidelite, liberality, and cur-
teesse, are honored but as certain strang wandring
þydes

Wisedome the
beit vertue.

byndes: but fortitude moote often, because it en-
contreth wyth all kynd of perilles, and yet some-
tymes occationeth rather hinderance then good
fortune: yea learning it selfe, is nothinge but mor-
kerte, and subiecte to all infirmitie. But wisedome
is an heauenly gift, and dwelleth among men in
greate reputacion and reuerence

Wysedome I saye, is that whiche kynges doe
seeke for, whiche people haue in admiracyon, and
on euerye syde is necessarie. Therefore who so
wanteth wisedome, hath none other cause to com-
playne.

As a mans health is divers waies impeached
even so ys wisedome: as wyth anger, pleasure,
cowardyce, dulnesse, ambytyon, couetise, and fr-
nallie euerie vice of mynde offendeth wisedome
in man. A follye I do thinke to comforte those
that through debility of mynde do cast themselves
into misery: as loule delight, and desperate reuen-
ges.

Some ther be who not vnlike to gudgins, know-
ing the boke lyeth hydden within þ baite doth not
withstanding drawen on with gredines of Venus
soyes, or such like fond delight, cast themselves into
apparant misaduentures.

Men saye that the gudgin, craftelye, and yet foo-
lishlye doth fyre wyth her tayle beate the bayte
from the hooke, but if that anayleth not, do forth-
with assayle to byte it. To what purpose shoulde a
man wiche perill playe the parasite, when other-
wyse hee myghte safelye lyue? but wee moore
wyttelssse them these bruite Beastes doe not

The first boke of

abyde the beatyng of the hurtfull herte. And yet
what byt teneys doth this saue bring mythal be-
ing bred with such delighteinge pleasure yet happe-
ly thou say I wold haue pleasure without paine.
If this difficultie doth offend thee, then good sole
thou seekest a thinge impossible to be attained: be-
cause every ioy is accompanied with his disemo-
dity. Glory is followed with enuite, wisedome not
gotten without laboure, wealth is won with care,
children are kept wryth trouble, banketring is bac-
ked with sicknes, ease breedeth pouerty, ambicio[n] be-
getteth hate, auctority hath folowing feare, quiet-
nes engedreth disdayn. So I pray you wherunto
tendeth the ende of al mortal thinges? And this in
allayinge of mens discontentments is most confor-
table, that euery man is afflicted w[th] one misfortune
or other, or as me say, each ma feeleth his own pri-
uate offence. Some are afflicted w[th] pouerty, some
with want of children, some with syckenes, some w[th]
feare, some wryth wrong, some with children, some
with wiues, some with craft, some with foes: and
that which is greatest, & most to bee maruayled at
(such is the condicion of man) to bee moste happy &
subiecte to no griefe, is also a calamity. It is there-
fore sayd, that *Policrates* being loshed wryth abun-
dance of fortunes grace, did greatly desire to sele
some offence, & therfore cast into the sea a ryng of
meruailous pris, of purpose to haue some cause to
complain. But fortune (as it seemed) having sworne
his happyng in a fysh restored it agayne. But lesse
I seeme altogether to perswade w[th] fables! I praye
you what pleasure do princes take at their diners?

Every pleasur
is accompanied
wryth his cor-
ru[n]tia.

Society of ple-
asure is a cala-
mitye.

when

When continual eatynge of delicate dishes haue taken away the taue of their mouthes. The physitians affirme that delicacye, is when a man from euill replete recouereth his perfect nature. Then I pray you what iudgements haue they in delicate? never tasted any grosse or displeasante meat? D, how can he be happy that never felt of grief? doest thou notable how happy poore me accompre them selues, whe they are invitid to ryght mens tables? what is the cause? seynge poore men haue no better fate then the riche? surely nothyng but the novelty of the diet. Wherefore it is most assured that without aduersity a man may not be happy, nor take delight in myght wþt out some sorrow. Then is it not a comfort in these calamityes, to haue not onyl one man a compaþo, but also al mankind? and as it is commonly sayd. *Consors est misericordia* *bene pana confortem.*

But of how much more force shal thy comfort be, knowing that miseryes do not happen at al aduersities, but rather in respecte of felicity: and that þ greatness of euill is accompanied wþt the greatness of good. And to begynne in generall: there is nothing more noble then a commo weale wel governed: yet what can be more hard, then to lyue there? at the beginnyng suche a one was the Romaine gouernement, and by that mean conquered the wholle worlde. But what can bee more hardye born, then a lyfe vnder such lawes, when subiects are exercised onyl in labour, constayned to maryage, education of children, and chieflie to followe warres? and amonge these thinges that laboure
 B iii. whiche

Miseries pro-
ce de from ne-
cessity.

In best commo
vveals, hardest
life.

The firste boke of

whiche husbandmen do lose; seemeth to our sates
most intolerable. The brynging vp of children (as
specially many) to a pore man, seemeth to surpass
all sorowes, for as a fewe childre are great deligh-
tes, so many to a pore man is cause of the greatest
care that can happen.

What can for traualle and perill bee compared
to the warres? where men do labour, drugginges,
delving, sleapinge in the wintres snow, and mac-
chinge in the sommers sonne, watching and war-
dinge daye and night, climyng the mountaynes &
saylyng the seas; sometymeis afflicted with hunger,
sometymeis wyth thyrste: yea in the erthe, eyther
to kyll or to bee killed. So as no mannathe it is, to
see how willingly souldiers do behold the dipla-
ced ensynes and receyue knowledg of battayl,
when eyther by happy victory they shalbe dischar-
ged of trauale or by death receyue ende of man-
full lyfe. The Lacedemonians therefore led so hard
a lyfe at home, as it never greeued them to serve a-
broad in the warres. Then is it manifest? in a co-
mon weale wel governed, men be most unhappy
& happiest bee those Citizens, that live in wooner
disorderly countreyes. And kynges (wobom men be-
guyled wyth false pnyagination do thinke equal to
gods) are also folowed wyth therre afflictions. As
synely the tragical poeteis haue sayned the tra-
giedies and furies to be onely in kynges countes, & the
comedies & pleasaunce playes in priuate houses. The
pa'lices of princes are ever opē to great evilles,
neither are these mōsters at any time fro thēre: as
envye, hate, grudge, poplō, and persecution. Neaþ
princes

Kinges are sub-
iect to calami-
tie.

ppyness mind is the leste of al these, whereby it is neyther suffered to slepe quietly by nyghte, nor rest by day. Nowe assayleth hym the memory of wycchednes, nowe the suspition of familiars, nowe the mystrust of people, nowe fear of other princes, with care day and night to prevent their practises. But be it, the yngyne, be never so iust, never so holy : yet feare and suspition doth never wante, and as the poet faineth of *Ixian and Lapithis*,

VVhom over banges a stous that enmore doth fane to fall.

*The brude beds faire are spread, and goldē carpetes signe ful bright
And precious princely fare, before, thier face is set in sight.
Then comes the foulest feend, and al their dainties overbrodes
Forbidding thō to touche, and frō their hāds do snack the foodes
and beates with burning brandes.*

Such is the estate and condicione of courtes, as Virgilius living in the happy house of Augustus was wel acquaynted withall. But let vs a whyle omitt to speake of princes, and turn our talke to private persons. I cannot wryth care or diligencie fynde any that in every respect can accompt hymselfe free from misfortune, such a one I thinke as hardelye founde, as are those beastes called Rhinocerotes, of whiche kynde Plinius confessed he could never find any, though longerme he hunted through the whole worlde. Therefore seyng al mortall men be subiect to some kynd of misfortune: who arte thou that seekest to lyue free from the lawe whiche al others are subiect vnto? why doſt thou not complayne, that thou art not made immortal, wrynged, and byng of the whole world, free from all misfortunes?

B. llii.

But

The second boke of

But if thou canne bear that lacke whiche nature
could not help, why shouldest thou not also be con-
tent wyth the other whiche is no leſſe unquietall? &
according to the fable, thynk thy calamities þ leſſe,
that thou feſt the aduersitayes of other to be gree-
ter. Men ſaye that in olde tyme, the hares being
caſte into deſperacion, ſo that of al other beaſtes
they were moſt perſecuted, conſulted together and
determi ned to drobone themſelues in the nexte ty-
uer: being aſſembled, on they went to execute their
de termina tion, the frogs that happened to be vpon
the banke, hearynge the hares comminge for feare
caſt themſelues into the water whiche noyle bothe
the hares hard, they ſtudied to knowe the cauſe, &
fynding that for feare of them the frogs wer fled,
chaunged their intent: because the frogs moſe un-
happy than they, ſought notwithstanding to pre-
ſerue their lyues: and by that meaneſ þ hares haue
þyll thyſ day bene preſerued. Surely the aduersity
of oþers, did never make my miſcayes ſeme þ leſſe
but the neceſſity of euyl whiche is knowne by oþer
mens miſaduentures, hath geuen mee greate
allay of my priuate greeues. For when a man ſhat
truly conſider hys miſhappes to proceде of natures
neceſſity, and not iñiuriouslye, then wyl hee vnde-
hymſelue to ſuffer al unneſſe that altogether hee be-
voyde of iudgement, ſymply and fooliſhe. Al wylle
man therefore forſeyng the neceſſity of many my-
ſeryeſ, and wel remembryng, the frailty and inſta-
bility of euerye condition of mankynde, doth paci-
ently loke for al ſorts of miſaduentures, and whe-
they come, it is therfore neſte he ſhew hymſelue ar-
med

Cardanus Comfort. 13.

med with fortitude, least changed by crasō of their
comming he may seeme to losse his honest deter-
mination, or els be unprovided. It is also to be co-
nsidered that tyme is a medicinē to all sorowes, yt
taketh away mourning, it breedeth forgetfulnes of
injuries, yt remoueth þ memory of misadventures
and finally byngeth forgetfulnes and disdayne of
a lsortes of calamityes. What man hath beeene so
impacient in faterlye affection, as doth take care
for the death of his son, thyp yeares synce depar-
ted? or his goodes lost so long agoe? Such is the
condicō of tyme, as synt it diminisheth some part
of extreme sorowe or ioy, next it weareth awaie
al fetuency of affection and lastly doth clearly rete
it out of memory. Therfore synt þ couetise of time
doth in the most synple woorke this effecte, whye
shouldest not thou do the same to thy selfe and lose
what benefyte tyme in short space shoud give the,
the same may thou through fortitude, learning,
modestye, & good example geue vnto thy selfe. Set-
swade thy selfe, þ thy displeasāt dayes be near past-
ed, & hope þ better hap is at hand. Call to memorie
þow many worthy mē hane vndeseruingly & cruel-
ly by fortune been caste doun, & paciently sufferte de-
her most extreme disgrace. There is nothinge more
requisite in a wylle mā then modesty to suffer both
fortunes. For who so knoweth not how to do in
prosperiteye, forgetterh he is mortal and þ behaueth
himself not wel in aduersity thinks himself no mā.
there is no greater argument of wylsdome, then
when a man doth that presently whiche others by
benefyte of tyme haue learned. Be not therfore

Time a medi-
cine for al sor-
rowes.

The firste booke

burdenous to thy selfe & though thou art chased
into this shadowe of calamity yet cast not thy selfe
downe into very misfortune. Think assuredly that
some be free from every evill, and hym byngeth
with al the most certayne and sure consolation.

Not that we haue already spoken of, but that
whiche Averrois & other philosophers haue writte.

when soberly thou consider that the lyfe of
manne compared to the eternall wylde, is not a
moment, and in that short time al to be bawne, in-
certayne and by assured lawe of nature shoule, so
as it maketh no matter at all, what a one thou
haaste beene & shalt bee. And when wyth my
selfe I rymagine of this matter, I remember that
whiche in bookeg of common fableg wes reade,
where some are fayned ryche men, some myghtye
kynges, and some so stronge, as for strength sur-
passed Hercules, what difference there shoulde bee
betwixt these fayned men and Cesar & Pompey, tyll
thys day I coulde never learne, unlesse that ey-
ther for our learninge an hystorye is made dyf-
ferent from a fable, or that we haue consideration
of soules that liue for ever.

For otherwyse when thou shalt no more bee, it
skilleth not at al what thou hast bene. Onely
follic of man hath founde out this iuention that
we shold perswade our selues to be happy or un-
happy, not onely in this wold, but also after in þ
opinion of others.

Some I see mooste carefull that after death they
may leauie behynde them riches or fame.

And entised wyth such desire Herosratius but

red

Fame a thing
al togeather
wert

Cardanus Comfort.

I.4.

ned the Temple of Diana, that thereby (though
for wicked doinge) bee might gaine eternal fame.

But who was this *Herostatus* by what father
begotten? or of what mother was hee borne? In
what countreye diode hee dwelle? what was his
person, or which wayes did he loue? what doe we
knowe hereby, other, then either to knowe nothing
of a fayned man? And admite thou gayne
this desired glorie? what shal it availe thee af-
ter three hundredth yeares whether thou werc
appy or unhappy?

And if no glorie bee within fyfteyn yeares after
deathe, to what difference shal bee betwyxte a kinge
and a Carte: betwixte *Lucullus* and *Irus*, betwixte
Xenophon and *Cleon*, betwixte slaves and freemen,
betwixt happy and unhappy. But lealte yet
happes thou loue in doute that tyme doth syll a
byde, and the course of heauen be stayed, or that
the lyfe of man doth not of necessitie and speddes
lye betwey, beholde that one stonye boordem was
graued three faces, a Childe, a Mans and an
Old man. So sodaynt are the chaunges as
so meane as the *Pret* doth not unsyly cal out age,
Fleing. Consider what nomber of yeares synce
the beginning of the worlde, and thyne age haue
passed, so shalt thou learme that no shadoue more
swifly fadeth away.

Imagine assyuredlye that al tyme were passed,
and so shall perceine that all wyll retourne to nos-
thyng. Not vnylyke to theym that myghter
ayne hope of deluyerpe remayne in *Pyson*,
wyng though in myghtyng, yet doe not lytle
lamente

The seconde booke

lament, chiefly if they bee of valiant mynde. So men in this troublesome lyfe, syth they loke for, & abyde one equality in respecte of deathe, I cannot conceiue why happy folke shoule not be more so to wfull then those that be vnhappy.

For if euē now it were proclaymed as it was in y tyme of *Lycurgus* that al lands & goods shoule equally among al sortes of men bee deuided, whether doest thou thinke that beggers or rich men, woulde bee moste sorre? Surely I think no man thinketh the rych man would reioyce, and the poore sort be sorre. If therfore y lawe of lyfe is so equallie made as there is non that canne auoyde, I see no cause but that every man here living in misery, ought willingly to embrase the benefyte of so iustic a decree. What care I praye thee shalt thou haue two hundred yeares hence, whether thou died haueinge children or childelesse? olde or yong, yonghe or pore, a bond man or free, in the bed or on the galloves, or whether in auctorite, or without honoř thou liued or dyed? But follye hath broughte in these oppynions, by which we onely become happy or vnhappy. Because folly enduceth forgetfulnes of reason: it maketh *Pigmeans* to seeme Gantes: sometimes our euilles, sometimes our good it cloketh, it multiplyeth it maketh them obscure, it cloketh it, increaseth, darckneth, hideth, eue as it pleaseth of vs determineth. But if in this lyfe there be any thing good or euill: or any differēce of pleasure or sadnesse, the same resteth only in conscience and vertue of the mynde. For the memorie of wicked and sinfull doinges excedeth all other tormentes.

The
21132151

Cardanus Comfort.

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b-

The hart of the wicked / as sayth the prophet / so-
meth lyke the swellinge seas: and theire myndes
are euer bered with fearefull visions: because ther
is no greater affliction thē whē their gilty thoughtes
do continually accuse their consciences ,as the
poet sayth.

*Whose mynde most gilty is , and harboreth cruel thought
A secret scourge within hīself ,such sinful dodes bane wrought.
And paines more great he tastes, who whip of cōscience bears,
Then did Seditius ever fete , or Radamantus freates.
Within the breast to beare, thy griefe both night and day,
Thou hast as bad, that plamey will thy bidden woes bewray*

OF COMFORTE

The seconde booke

Because in the former booke wee haue discoursed copioulye, (as coulde bee generallye) of the comfortinge of all miseries, the consideracion of euerye several evill, seemed scatly needeful: seeing ryght reason, wyse counsel, & then our talke might suffice to remoue all sadnes out of the mynde of euerye wyse man, but for that it was our purpose at the beginning, to consider wythoute affection, and wyth ryghte iudgemente to speake diligētlye of euerye aduersitye that may hap pen to men: it seemed also more necessarye, for vs to do the same, because some would thinke, those thinges whiche should be let passe to be left untouched of purpose, rather because they could not be proued, then because they were superfluous. Moreouer this histoyre of euilles hath both for variety and for exāple no small pleasure, where wythit may wash away from the readers, that spotte of sadnes whiche is wont to be leste of the sensible mynde, and also of nature it selfe in greate mishappes. For oftentimes, though he reason comforthe vs, and teache vs that neither mourninge, is mete, neither that there is any cause of mourning, yet the sadde mynde of it selfe can not bee mercy: whiche thinge where yt happeneth

Cardanus Comfort.

16.

bapteth not seldom without any abuerting at al,
how much more like is it to be left behinde in them
that pine with long wearines, not withstandinge
the vety wound to be cured.

Therefore that nowe we may retorne to our pur-
posed talke: of all thinges that happen in mannes
lyfe, sorowe, and deache, bee moche bitter. So
to b: bereft of the company of oure moche deare
beloued for euer, and withoute hope, is wonte to
seeine a most cruell thing vnto al m:n. And death
it selfe (as saith the philosopher) of al terrible thin-
ges is most extreme, wherefore if any thing bee a-
ble to shake a valiant and wyse man, doubleg
that ought to be the death of himself and his moche
neare frendes.

For which cause I perceue excellentē Poetes
to haue mourned both for theirs and themselves
and also to haue fained others mourning for their
frendes. Among whom Papinius bewaileth his fa-
ther saying

Gyne wte and wfull voyce, O Sire, let me my woes complayne,
For thries blamone hath bid her face, and thrys come back agayn
Sych first I set me downe, in flesch and sobbing cheare,
Naunſe so conforſtare.

In other in the same cause
What man can make a ſpring of ſoares, to ſede my gulfē of grieſe
Or who hath ſtore of teares ſo great: and ſir from al reliſe,
Pierey bath bereft my ſight, and bath bath cleſt in twayne,
Whicſuffereth me my mores ſound, my long canker complainys
Such is my grieſe. But

Sorowre and
death moche bi-
ter.

The first booke of

But woulde to God this complaunt were not that
whiche is commonly spoken of. The weepyng of
heire is the weepynge of one that laugheth un-
der a bizar: for so rarely is the tender loue toward
the parents wout to be founde, that none is keele.
Yet admit it were suche as these veres expresse.
Surely this booke shalbe thought leesse nedfull in
no parte, then in comfortynge the sonne whiche
chaunceth by the death of parentes. For some ex-
amples ther be of brothers whiche haue slayne the
selues for their brothers, of parentes for their chil-
dre: and of husbands for thire wifes: but the loue
of chyldren towarde their parentes hath bene con-
fymed almost by no experiance. whereby it hap-
neth that the complaunt of Catullus may seeme ra-
ther (as they say) to come from the hart. For thus
he be warles his brother. *Quod scripsit surgo*
Lo now my stude staydis, for cruell deeth haue slaine
My brother dear: shal I pore wretchis wretched life remaynes?
The onely hope of al our house, O deeth i bioun brest me,
Myne earthly joy this brother was, none other joy es left me.

Virgil counterfarteth a mox bitter lamentation
not without wrath and indignation of the mind,
in Mezentius lamenting his slayne sonne saying;

*My country wrought my woe, my frenched did haue al
If death had tane my gililes soule, no griefe had made me shal,
Lay, yet among you men liue, and slay my chirstyng
But longe I may not sa.*

Met how muche mox cruell sorow is faymed of
the same Poet in the mother bewayling her onely
son

sonne Eurialus, for that he both a widoore and an
olde woman, saue hemslayne cruelly in his ene-
myes handes. There truely be contained in the two
manly tendernesse of hart in these wordes,

Your deadly dantes (O foes) for pity cast in me:
VVerch cruel sword before I bereft, let me destroyed be.
Els thou almighty God, on me such mercye haue,
As that my wretched head may rest, within myne earthly grane.

The slaughter of the sonne bewayled of þ mother,
in my iudgement could not be better descrybed of
the Poet. And Homer bringes in Achilles, sorrowing
soore at the buriall of his friend Patroclus, when hee
sayde.

But him a carefull cloud, did compass round about,
And on his head with hevy band, she dust be poured out.

And after horriblie he cryed out. Bea so faire
for he is the behestencye of his sorrowe declared,
that his familiar frenedes feared least he should kill
himselfe. But another more moderatelye mour-
neth for his deahts, and complaynethe of desty-
nies, when no fayned feare in others, but his own
enforced him saying.

And in my greenest yeares, when youth hath hiest power
Shal this my spryte departe away, and death my corps denoure?
The Gods I cannot guide, their wil we must obey.
VVhere destoy drives I yelde my selfe with willing mynd, always.

But while I set forth the follies of others, me
thincke I haue framed a mourninge dittye: and
haue not onely described but rather increased her
dittye

The second booke of

Poets,pleasers
of people

Poets bani-
shed by Pla-
to.

ayc mounring. Notwithstandinge the very ma-
ter could not be vnfolded bales I had also put to
the judgement of Poetes for that is the common
peoples opinion, not onely because the Poetes bee
carefull to speake those thinges whiche be populer
and liked of the common sorte, but also for that if
otherwyse they would speake they could not, whe
they be so farre wyde from all studye of Philoso-
phy. For whiche cause also they bee shut out of Pla-
to his common weale. And herein we must either
condempne Plato if he banish them vnlusty: or the
Poetes if he do it lusty. Therefore surely the bet-
ter opinion is that they be banished mochlye: for
agreing wþt the people, they speake those things
which bee in the opinion of the ignorant. For no
man denyes that wþle men be few: and the com-
mon people contayneth þ most parte of men: tho-
þpinionis therefore of the Poetes and the common
people ,in which they disagree wþt the philoso-
phers be all false, and unprestable. Certes it is of
necessity, that the opinion of the common sorte is
false: if the iudgemēt of wþle men be true: but who
doubteth whether wþle mens saynges be true: o-
therwise trulye they shoulde be no wþle men. But
if in any thing at all the Poetes deserue small cre-
dite, no where lesse then in those thinges which con-
serne maners and vertues.

þeyther is it any matuaple thought Archilocus
a passing good Poet(but so much worse Philoso-
pher) was compelled of the Lacedemonians þ verye
same houre that hee came into towne, to bee pac-
king away agayne, for wþting this sentence.

Belle

*Burden is to want arms the suffer death. Wetcly man
y times lewd talk corrupteth honest maners.*

Therefore syngē weē woyll speake of somē
and deathe, it seemeth necessarpe syste to examine
whether in our owne deathe, or in þ deathe of our
frendes there be any euill: and if there be, whether
the euill maye bee overcome by good, or rather the
losse by gaine. That shalbe easye to discerne if first
we distinguishe and diligently understande thys
whether after weē be Deade, therē remaine anye
thyngē of us belyde the bodye. ¶ all the whole
dye away together wyth the bodye. In whiche
cause although weē haue alreadye spoken manye
thingē in the boke *De Arcanis eternitatis*, & mind
to speake in the booke of deathe yet is not thys
question, in this place mete to be shadowed who-
ly wyth silence. But as in thys Books chyfpe
we follo we the trueth, and euery wherē wisenes,
so one onelpe reason of the reasonable soule, shall
suffise vs for the knowinge of his nature. For as
yng man hath understandinge, he is indued with
manyp habites of knowledgē. That is to say *Sap-
ience*, as Geomatrie, Philosophye, and Logick.
After, as Saplinge, Husbandye, Physicke. In-
telligence whiche is of principle, as that the whole
is greater then any part thereof alone, and equall
to all his partes together. Prudence, whereby he
considereth and disposeth al thyngēs that he hath
to do. And Sapience wyth these, by whiche he
knoweth G O D and embraceth Religion. And
some menne do more excell in some one or other of
these or in manye of them, wherēby he comes to
adyou.

Mans vnder-
standing en-
duced wyth
many habites.

The second booke

Reason in all
men by nature
a like

passe that man doth so vse his vnderstandinge and reason in his owne arte, as though in other thinges he may seeme rude, yet in that one thing he exceedeth right notable men. Some though they haue neþher learninge nor arte, yet by reason of exercise proue very wylle. That it maye plainly appere, that mans vnderstanding is in al men alike, and differeth onely in exercise, wee perceue in the barbarous & vplandishe men: þerfore I wonder at the doltishnes of some which profess wylle. Some, who thinke that onely learned men bee reasonable, and others differ little from beastes. If oþerly therefore it commeth (as they saye common ly) that the cleane contrary falleth out, that is to saye, that these learned men besyde theire Booke, knowe nothing at all, and may easelys be beguiled of any unlearned soule.

For if they would wylle wþth themselves, that all men (unless they bee hindered wþth some dys-ease) haue the vse of reason and vnderstandinge, and that so muche the moore in one kynde of exercyse, howe muche further they bee frome another, they shoulde well perceue themselves to bee nuer come of them. What a number leaving their vile occupations, haue proued famous þhilosophers? *Simon Coriarus* when *Socrates* came ofte vnto his shoppes, haþng talk wþth his prentices became a perfyt þhilosopher, and left vnto his postertye no smal nomber of monumentes. So bee that was a currier, onely by exercise is stert vp to be a þhilosopher. The cunning therefore of artysanes and others that want learning is not to be despised as voyde

voyde of vnderstanding. But as it is wont to be sayd, Howe farre Megara is from *Athens*: so farre is *Athens* from *Megara*. So, howe farre a learned man passeth an artisan in speakeinge, so farre doth an artisan passe a learned man in his facultye. Of both then the reason is alike, the vnderstandinge a lyke and nature al one, differyng onely in endes and vse. But seynge there is in other living creatures an excellency aboue that is in man, as memorie in horses? strengthe and lyfe as in the Elephant, power of syghe, as in the Eagle: hearinge as in the boare, touching as in the spider, swiftnes as in the Hare: and yet of those habutes of knowledge no other living creature is any whytter pertaket, much lesse able to go beyond man in any of them. It is then most apparant that mans minde is severed from all corporal or bodily matter. Wel-
tyle whereas man in all those thinges, which de-
pende of the bodye maye bee overcome of some ly-
vinge creature, and in these vertues of the mynde
no livinge creature is partener, no not of the least
part, it is not possible at all that the vertus of un-
derstanding should not be both separable, and un-
mixt and everlasting. Nayther yet remayneth yt
naked and bare.

For whereas of all other livinge thinges, the Dogge, the Marmiset, and the Elephant be with-
out controvercie endued wþþ most wit, though
a man woulde spende his whole lyfe, he shal never
teach them the least rule of any Art or wysedome
besydes that which of nature is bþd in them. And
surelye to speake of the easieste thunge, if you tra-

Man inferior
to other cre-
atures in body

Mans soule se-
parable, and e-
uerlastinge.

Man onely
capable of arte
and wisedome.

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wayle to learte them to vndoe a knot, they keepe
in memory howe they may drawe and flake, and
so synallye loose the knot: but if you chaunge the
knot never so little, they shal never know how to
vndoe it, vntesse it be mere chace, so as you mape
well perceyue they be utterly deuoyde of reason.
Like wyse foules learte to speake (and as the Bo-
et sayth) so wel, that the Pype wþ hym braggeth
sayinge If thou shouldest not see me, thou wouldest des-
nyc þ I am a foule. Neuer yet shal you p:aynely te-
ache her what she shoulde saye, or any coupled sen-
tence to make a shew of any p̄int of reaso. And þ
never they sem to attayne vnto man in speaking
so much surely is it wel knownen that they be able
to conceaue no vnderstanding. In like maner also
dogs knwoþ theyr own names, & are by teaching
learned to hunte fowles, but all these things they
keepe by memory, and truelye cannot tell howe to
put oþ chaunge any thing more then they be taught
what occasion soever they haue. Neyther is it to
be supposed they knwoþ moþ thinges vñhyche for
want of speache they cannot vter: sayng the ap-
petit foules to learte (among whiche is the Poppin-
geye) althoughe they can learte well to speake as
me, be never more syt to any vse of reason. Brute
beastes therefore be able for one onelye art by na-
ture, and for al thinges vñuersally onely by me-
mory, not conceiuinge reason at anye tyme, ney-
ther by continuall teachinge theyr race, neyther by
processe of tyme, neyther by indeuour and dili-
gence. Therefore as Aristotle hath taughte, me-
mory is no part of reason: but in dede wþh Plas-

Beastes learne
only by me-
mory.

to, &c

to remembryng is the same, that vnderstanding is wþþ Aristotle. Truly these two differ onylē in this, because Aristotle beleueth the conceyued forme of thinges come newly into the mynd, he giveth theym the name of vnderstandinge: but Plato thinketh they be born in our mind, wherfore he termeth it memory. Of neither of these two, & therfore leyng they be the powers of reason alone, can anye brute beaste be partaker, but onelye of that whiche Aristotle calleth memorie, Plato opinion. But because Plato in every place useth names of thinges confusely, he attributeth vnto men, recor- dinge or euerlasting memory, being part of reason: vnto other liuyng creatures opinion and memori- eye, lately conceyued of the sences. And it appeas- eth plainlye that that arte proper vnto beastes is simple of nature, not of any skil, in þ it is most ex- cellente in Swallowes and pismyters, and other vile and base creatures far wide of al perceiving. For if it were wrought by dicreßion as artes be- in men, it shoulde be so muche more syne, by howe muche þ living beast were, more exellent in sence & memory. Bu it happeneth otherwise whē dog- ges, horses, & Elephāts know not how to do any such thing as either the Swallowe, the pismier, or the worme. Ther shoulde be also in them as in me, imperfeytions and diuersytyes aboute the same arte, yea and passing ouer into the like works as there is in me, of which forasmuch as there is no- ne, it canot be doubted that this is wholy the insti- tution of nature. And to speake generally, if any

The artes in
beastes
are simple of
nature.

C. llii.

brute.

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brute thinge coulde haue even the shadowe of reason , it were simplye necessarye that a reason sta-
med of two particular propositions shoulde infirce
a conclusion ; which no way can be . Therefore be
brute creatures gouerned onely by nature, not by
reason . But certaynely seing nature it selfe the ma-
steres and teacher of the living creature, is doubt-
les immortall, though the living creature bee mor-
tal . Howe muche more necessary is it , that mans
understanding, which knoweth al the Artes of all
lyuing thinges, and more and more excellent , bee-
sydes also the disciplynes and prynciples, God and
all the furniture of Heauen and the Elementes,
besyde these to be immortall and vncorruptible ?
For as nature it selfe is not the lyuing thinge, but
that whiche dooth teache the lyuinge thynges, and
therefore remayneth when the lyuinge thinge dy-
eth . So contrariwise whereas understandyng
is the whole man , and it selfe knoweth the same,
as longe as the understandyng remayneth , the
whole man is also vncorruptible, though the bo-
dye banishe awaie . Wherefore mee chyncke Crito
was rightly reprooved of Socrates . For when Crito
so for good will asked of hym where he would bee
buried (for no wo had Socrates in prisone) drunken
by s popson readye to dye) He answeread , alas
what laboure haile I loste , that coulde not per-
suade Crito that I shall flye awaie frome hence
all whole . For the soule though it be most sim-
ple, yet comprehendeth it al vertue in manne, not
recepuyng manye vertues because ye hath byuers
partes, but accordinge to the nature and qualitye
of

of those thinges whiche be handled of it, it is cal-
led Intelligence and Judgement, and wytte, and
Deliberation, and wyl, and prudence, and sapience,
& Arte. Also brute beastes must nedes clearely
wante all these thinges. For neyther doth any of
them vse eyther judgement, or deliberation, or will
(properly called) or intelligence, or counsel but are
all equaliy and universally boorde of all these,
lyke as on the contrary parts al men are furnished
wyth these. Forsooth because they nature, whiche
is understanding or soule: or reasonable mynd, con-
taineth and is by possiblitye all these. And ther-
fore is transformed into euery one of them euen
as it listeth. Wherefore I wonder not a little
at theire vanitie, whore esteeme men onely of tem-
perate Regions for reasonable: and imagine the
Inhabitautes of the furthest Climates of the
earthe lyke wyld beastes, and to haue the monste-
rous shapes that *Solinus* the Cosmographer des-
cribeth. But sence they be muche deceived in judge-
mente. a fewe yeares since *Leonarde of Pisa* when
he traunayled into *India* and *Aethiopia* brought out
of *India* Arithmetik and out of *Aethiopia*, Algebras
Arte of reckonyng: Argumentes of moche syne
wyttes. No man almost denyeth the *Accipians*
to bee inuentors of al Arts, but chieflie of A-
stromomie. Lately *John Mounter* of Germa-
nye and *Gulielmus a Zelender* a manne of excellen-
te wytte, *Erasmus of Rhotardame* an Hollander,
& nowe all the *Proxthe Countries* flowereth in good
learninge. what an impudente matter is it, that
they wil compare theire wyttes with beastes, and
prefet

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preferreours more dull to them: from whom out
of Affricke & Sarmatia be brought artis of so great
subtiltye, as we Italiens are no way able to imi-
tate the same. The temperate countrey hath nei-
ther better wyttes nor quicker myndes, but onely
more gentle maners, and more moderate affecti-
ons, wherein the plentye of all thinges holpen w
the clemencie of the ayre, laboureth to challeng to
it selfe the chiese parteg. But if the armes of
þ Romaynes had not beeene, Italye for hys wits
had lien still, and gauen place to a greate many of
provinces. So Greece passed the Barbarians, in
studye, not in wytte. ne hat makes it matter that
the Barbarians are more riclyned vnto some af-
fections of the mynd, that therefore they shoulde
bee sayde to haue lesse reason? whereas wee may
see for the moste parte famous men to haue bene
naturally prone vnto angre, by reason of the sub-
stl humoure so plentifullye feedinge those parteg
of the sence which serue vnto þ reasonable minde.
Neþher for all that, ought angrye personnes to
be called unreasonable, vniuersallie it bee in this sence,
that they suffer the reasonable power of the soule
to muche, to bee overcome of the affections of the
bodye. In which sence if it lyke them to call þ in-
habitantes of the furthest clymates unreasonable
I agree that they be more ready to yelde vnto
vices. Not for that they wante anye thinge at
all of the reasonable power of the mynde, when
commonly they excede vs in wytte, and counsell,
and subtily of artes. For I aske this question,
if two men be equallye riche, and the one vseth

his

his riches, the other will not, shall we therefore call hym the poorer who vseth them not? All the noble Philosophers therefore sayng this, and being enforced to defyne the soule immortall, and never fadinge, were sayne to slye wyth lyfe and all to the unite of it, sayng in deede our vnderstanding to be vnfaideable, but neverthelesse to be all one in all maner. Marry this they affirme, some one wase and som another. For some (as *Aucto
res*) make both the passive and agente al one, eche one of them seperable, but the one the forme of a man, the other a certayne accidentall thinge, and vterly separete from the man. Some other more reasonable of these opinions, holds, that the agent onelie commeth from without yet not so to be coupled vnto man that it may bee simplye his forme and part of him: But as for that that *Aucto
res* affirmeth of the double vnderstanding, I never found it wyth Aristotle. Forsooth it is all one whiche commeth from wythoute, and is not vnseperable, all the reste proceede of the matter and vertue of the seede. But to make in manne two vnderstandinges and both everlasting is a maruelous absurdite. But this at this time is no thinge to vs, let vs nowe shewe that vnderstandinge whiche is not mycte, and commeth frome wythoute that it cannot possibelye bee all one ones lyfe. For if it were such a one, and also the forme of manne, howe coulde it above it were exercised in vs, be compared to a bare and shauen table, being alreadye imprinted wythall maner of discipline in others.

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others. All men shoulde also a like continue, yet than that is more al men shoulde be one man, because their forme shoulde bee one in number, and one thing that understandeth. And if it be not the forme, what is more sondre then to saye man understandeth. whan understandinge it selfe is no parte of man. Although these thynges bee verye trifles yet let vs bestowe them on these good fellowes, and fetche vp agayne the foundation from the bottom. Cyther this onelye and everlastinge understanding is onelye in men: or els as it were a Sonne beyng seprate in substance, it assissteth all men wyth the lyght. If it be in men onlye, how is yt severed? howe commeth it from wythoute? howe dothe it not flosse frome the power of the seide? yea what moore excellencye hath man then other lyuyng thinges? Seynge they haue both euerlasting matter, and nature of whō they bee governed vnsadable: for soe to continue, is no otherwyse to remayne the same thing, then in lykenes, not in nomber. For the same power shoulde be nature in an other lyuing creature, and understandinge in man. But herefore is the living creature governed of an other thing, because, nature cannot be the same that the lyuing creature is, because that of whiche it is governed, continueth till whe the living creature is deade.

If therefore man be ruled of himselfe and that bee immortal which ruleth it, cannot be one in diuers, for nature which ruleth is severed from the living thinges, that it beyng one myghte serue manye,

but

but the power of understanding is coupled in man, wherefore one power of understanding, cannot serve many men, but every man hath his own understanding assigned him by him selfe.

But it doth not as it were a sonne, shynge unto vs, wrythout vs, fyrst for that we perforce our selues to understand, none other wyle the to have sense. But sense is proper unto vs, and al the foundation thereof is part of vs, Ergo our understanding also. Then moreouer and if it should shynge without, we should be governed of an other thyng, as the brutes brastes be, which for no other cause are governed, of an other thinge, then that same of whiche they are governed wrythout them. But this is a thing most proper unto vs men, that wee shoulde commande our selues. For the vertue within vs, moueth our Limmes because it commeth frome understandyng (is ruled wryth a strange and forayne rule, doth alwayes obey after one sorte, and is not our owne simple, nor knownen unto vs but we vse it not knowunge, how vee vse it. And so of those thinges whiche come frome other whare, we bee not full masters of them. So brastes because they be governed by the motion of the natural power, and sense, whiche hath an outward or forayne cause, in like sorte be quicke wrythe of libertie, and bterlye subject to anothers government, nothinge differynge in their affectyons frome that sense and seruice whiche the members in man are wont to do unto the wi. For if those members be hurt of their owne accord, & wrythout the comandement of wyll, they flyntre backe, although they

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knowe not whersore they so doe. Whereout and yf
understanding were without vs, we shoule no
more differ from other lyuing creatures, then they
do one from an other, and nedes it must folowe þ
brute beastes shoulde not want understanding.
Forasmuche as in the same maner the nature both
of brute beastes and men shoud be illumined in þ
same sorte, & of the same eternal causes. And now
is it shewed how brutes living creatures are for
ever by no kynd of meanes able to attayn unto e
ue the trast shadewe of that part which is resona
ble, but by memory or els nature sometime to haue
gauen a certayn shew of some conceiued reason.
Wherefore it is manifest the mynd of me to be hea
venly, and deuided according to the nūber of men,
neþher fading nor wearieg old at any tyme. þoþy
like as the beames of þ son, if they fal vpon a thick
shadowed place or cloude do not shine brighte, but
if they light vpon glasse, or water, or chistal, shine
so muche the brigther, how much clearer the mat
ter is: þ yet these beamis be no purer nor more clea
ninge then the other, but by alþe perpetuall. So
the myndes of men wher the patten in which they
chiefly shine be decayed either by age or by sicknes,
do cease to vse their proper glistering, and faculties
so that vnto some men they shone to fade, when for
al that in no part they are made eyther fainte, or
saynt, or sickely, but continue sounde a untouched
eue to death: a littinge from thence genē vnto vs
a probable opinion of the, for otherwise how could
any man judge the myndes of good men soe eu
blessed and happy, the myndes of euill men vouch
ched

Men's soules
be never
olde or fading

Cardantis' Comfort

24.

ched and unhappy? Whereupon groweth the opinion
of Plato, that after the worldes ende mens soules
shoule retorne to their bodies. Other think they
dy not til the world be consumed with fire, whiche
after longe time they loke for, and of that mynde
be the strokes. By eyther of whiche Philosophers,
seeing nothing we haue assuredly confirmed I mea-
ned not to say much, supposing it shoule suffice to
haue shewed þ the soules of al men do remayn af-
ter wþt those faculties whiche be most properly
theirs, As will, understanding, wisedome, knowl-
ledge, deliberation, reason, the knowledge of acts
and such like vertues. But no to let vs retorne to
our determined purpose. It was agreed þ death
could be neither euill nor worthy to bee lamented,
for profe wherof, the Disputation of the Immortalitþ
of the soule was no more necessarie, then as men
say to light a candel at myndone day, for death did
vener seeme leſſe greevous to anye, then to those þ
after death beleevued no lyfe at all. Nevertheless
lyth we haue fallen into this talke, and now we doe
assuredly know, it is also our determination to in-
structe others. Let vs therefore shew that death
is neither euill nor to be bewailed, & most dishonest
of al it is a maner to lament or feare his owen
departinge. To life, which no pity, nor mercy can
preuent. But fear, imperfectiō of nature, & to much
desyre of life must nedelpe bee the cause, yet hereto
whye is thy care so greate, or what happynes hast
thou, that mightest make thy lyfe so desired? Dost
thou alone possesse any delighte that wee haue not
tasted of, whiche myghte make thee wylle for
longer

Death no e-
uill nor to be
lamented.

Imperfection
of nature bre-
deth desyre of
life.

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longer life? For eury of vs haue seene the staires,
the Heauen, mountaynes, seas, ryuers, lakes, fyl-
des, gardeines, Cyttes and townes, we haue also
had spoit, daliaunce, musick songes, banquets, be-
nety, loue, maskery, & finallye eury sort of earth-
lye folly, neyther haue wee wanted commendable
exercise and indifferent skyll of science, and besides
that, we knowe the maner of contencions, dispu-
tacions, publike Orations. Bea for our condicione
we haue borne dignite and office, we haue satisfiēd
the honest desires of our childeſt, frendes and kinſe-
folkes, and together wþ them liued in glory, mo-
neye, apparell, and other necessaries of lyfe, wee
have enjoyed: and in eury of theym fynde greater
offence then pleasure, so as wee maye say wþ the
Prophete Vanitas vanitas & omnia vanitas
Yet if any man hath founde a more noble felicity,
or can teach a way more strayght to happynes or
newe delight, I knowe not but for my part in eue-
ry thing haue felte more grieſe then pleasure. But
I thinke it happeneth to these men þ luste so much
after lyfe, as it doth to those that laboure the alte-
tation of mettalls, who fynde eurye thinge sooner
then that they ſeke, for besides that they make nei-
ther gould nor ſiluar, þ little whiche they haue is al-
ſo conſumed. Euen ſo, ſuch as with greateſte care
do ſeke for felicitye, not fynding it, do wþth losſe
of theyr laboure, also departe wþ the quietnes of
mynde, and become moſt vnhappy.
Wherefore ſith this exceeding deſyre of lyfe helpeth
nothyng, yea though life were good, yet were it
better without trouble to laye by his masse of ca-
reg, and

res and lyke a faythful man rehope that thou haddest borrowed. But if perchappes thou in baynt or met thy self, what doest thou win thereby, other then to consume in dying that little lyfe which is remayninge: seynge whatsoever time is spente in thinking of death, may justly be so called. How much were it better to follow the counsel of Agas thus who right well comedeth death saying, that it did not onely remoue sicknes & al other gryefes but also when al other discommodities of life did happen to man often, it never woulde come more then once. Neyther can death be accompted any extreme euill, considering it commeth of most light occasions & is on every syde at hand. Such thinges as we take for hurtful be also rare & not lightly found, but there is nothinge more commode & more quickly had the death. For death is take by ayre, wynd, thuder, water, fire, earthquake, wild beastes, fishes, soules, dust, smoke, serpentes, meat, drinke, bed, trees slepe, sorowe, toy, laughter, company, anger, discorde, and finallye of innumerable other occasions death both procede. Philomenes seeing hisesse eating tallans said vnto his boy, seeing thou hast left the Isle raylans to eate, give hym also wyne to drinke, fel into a greate laughter and not being able to styrre himselfe, coughing he died. Coma the brother of Diogenes y notable thief, being by Rutilius the Consul taken and examined touching outlawes fled, he required time to think of his auerage, & putting down his head betwixt his knee he stopped his owne breath, and in the bandes of his keeper dyed so quietly, as none of

Death remo-
ueth al other
gryues

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them perceyued whē he toke the last leue of life,

Death resem-
bled to sleape

Seyng therfore wþt such easie men die, what
should we accompt of death to be reselbled to any
thyng better then sleape, for as in sleape and wa-
kyng, be we never so hedelul, yet fele we not whē
it cometh: even so when fro lyfe we passe to war-
des death, our sences declining wþout al scince, at
last we dye. When Socrates had drunke poison & de-
livered his garment to his seruante ready to dye
did notwithstanding iest w Crito saying, I pray the
remēber to sacrifice a cocke to Aesculapius for that
was the auncient custome when any man hadde
drunke a holosome potion. Doest thou then think
he felte anye extreme gryfe? surely no: for in ex-
treame panges Festinge is never seene nor the
mynd knoweth not it self. This is also greatly to
be maruailed at, that though every man seemeth
to feare and abyde deathe: yet seeke they to eschwe
nothing lesse, but rather follow euery thing that
bringeth death withall. Neþher seeme they lesse
carefull to seeke death then to shun it. The leches-
rouse man wþout regarde of life preferreth bys
pleasure: the iceful reuenge: the eater his glotony:
the ambitious honoure: the couetous riches: the
souldier spoyle: the mother chylđren, the marchāt
trafficker: the studiente learninge, and in summe:
there is nothing that doth not occasion forgetful-
nes of death So we plainly se that we both shō
and seeke for death, but not without good caulf,
for that there is no thyng that hath in it lesse e-
uill, and they are therefore worthye prapse that do
disdayne to dye, yf those thinges for whiche they
neglecte

No man shun-
neth death

neglect lyfe be eyther honest or necessary, and yet,
for light causes to seeke death is no token of cou-
rage, but rather a sure sygne of an abiecte mynde.

Therefore the contēmpte of lyfe is not so com-
mendable, as intēperancie is reprochfull, and yet
as the feare of deāth is not to be praysed, so not so
dye chiefly at necessācy occasiōs and tims, is most
reprochful, cowardly, and exceedeth al other by-
lēty of mynde.

But som percase do allow the sayinge of Epichar-
mus. Dye I would not, but to be dead I care not.
As though that which followeth death is neither
pleasaunt, or not greatelye enill. Alas what e-
nill can it be to want hongat, thyrist, grieve, labor,
sadnesse, feare, and fynallye the whole heape of fe-
uilles whiche þ soule beyng parted from the body
we must of necessity want, and seeing it dyeth not,
but in stede of these troubles, enjoyeth heauenlye
joyes: why shold we not accoint this chaunge
good and most delectable?

Therefore Socrates was wont to say, that death might be resembled eyther to sound sleape, a long iorney, or destruction, as is the death of brute beastes: If the soule doth live and after death seeleth nothinge, then is it lyke vnto a sounde sleape because therein we rest without eyther feeling or understanding, and after a while return to the same exercyses. Moste assyured it is that such sleapes are moste swete as be most sounde. For those are the beste, wherein lyke vnto dead menne we dreame nothinge. The broken sleapes, the slomber and dreames full of visions are commonly in them

D.ii. that

The second booke of
that haue weake and sicklye bodyes, whereupon
Horatius hath,

Wayne are the dreames of sickle folks.

But quiet and sound slepes and such as weary
men commonly haue, are accompted sweetest.

So Homer doth call those slepes the best, that be
most like to death. And Virgil,

The sweete and soundly slepe, which death resemblith most.

I remeber my father Faustus Cardanus whyle he
lived was wont to say that he euer desired death,
because whyle he soundly sleape he casted the plea-
santest part of life, (meaning as I thinke) that eu-
ery pleasure, that we take by our sensess hath in
it more displeasure, then sweetenes. And therefore
ther could be nothing better, then to lack þ know-
ledge of them. But common opinion hath com-
pared death to sleap, rather then traueil or destruc-
tion, therefore Homer doth call it base slepe. Virgil
yon slepe, either of which importeth forgetfulness
of al thinges, the allay of cares, dulnes of sensess,
& careles mynde of hap to come. Betwixt slepe &
death this onely difference there is, that in death, þ
tyme of quiet is longer. Diogenes beynge sick, & sle-
pinge was asked of his phisition how he fared, to
whom he answeread wel, for (quod he) one brother
envieþ an other. Such was the securitye of his
mynde: as eue at poynt of death he feared not to
die. In like maner did Cosmus Medices a wile ma-

In our age who beyngere deare he closed his eyse,
whiche his wyfe seyng askeid why hee did so, hee
answerced that he did it to bring his eyes in cust-
ome. For in dede the eies of dead men, are neyther
broade open, nor closse shutte. And so I thinke the
Poet did well knowe saying.

*I am not oure sleape (O foole) of death, an Image playne?
For fatal conuiccion shall bring a rest, that ever wil remayne.*

But if thou compare deathe to longe trauaille and
that the soule beyng let loose from prison of the bo- Death compo-
red to travall
dye seeth al thinges and walketh every where.
Then what can be considered moore happye. For
the soule being burdened wþt þ body, is neither
free, nor rightly knoweth any thinge, but beyng
overladen with cares, doth beholde, onelye the sy-
gne of thinges, and as it were through a webbe
or clothe, geseth a sight, and certaynlye knoweth
nothing, but beyng free, doth not onely cast of all
hynderaunce, but also beholdeþ all thinges with-
out interruption, whiche beyng true, who is hee
that willinglye woulde eschewe deathe? yea who
is he that woulde not rather doe as T. heombrotus
Ambrocius did? who hauinge red *Platoes* booke of
the immortallite of soules, cast hymselfe headlong
doun from a wall not seyng anye offence or o-
þer naturall sicknes, but onelye for desire of luche
heauenlye happynesse as spyrites were partakers
of. Therefor men say that *Socrates* beyng by *Crito*
perswaded to slye from prison, as wel for sauinge
hymselfe as his frends and kinsefolkes refused to
do it, aunswairing wisselye. O *Crito* my chylđren

D ill. Shalbee

The second booke of

Whalbe leste in charge to God, whiche gaue the. As
for syndes I am goynge into those partes where
I am assured to synde as good or haply better the
they bee. And at length I doubt not but you wil
also offer me your company meaning therby, that
the life of man was of smal continuance.
Suche were the wordes of Socrates thinking that
Death necessarye myghte bee compared to one of
these three, and mosie like of all to trauaile, whiche
may also be conjectured by dreames.

For there is nothinge that doth better or moore
truely prophecie the end of life, then when a man
dremeth, that he doth trauaile and wander into
farre countryes, and chyfelye if hee imagineth him
selfe to ryde vpon a whyte horse, that is swifte,
and that hee trauaileth in countryes vnknowen
Without hope of retourne, in such sort naturallye
diuyninge of that shortelye wyll come to passe in
dede. But if death be resembled to destruction,
whiche, as is alreadye proued is most impossible,
yet can it no wayes be accompted euill: Because
what so euer is not, can not be euill, els we shoud
lament for them that never were borne, nor never
were at all, and they that are not, canne nothing
suffer.

But if thou be wiste thy chaunge, sure it is
that Death dooth take awaie more euilles, then
it bryngeth, and those more certain. And although
Death were euill, and broughte wþt it but one
onely commodity whiche Epicharmus spake of, be-
cause the partynge from Life was pafull: yet
by deathē act thereof delivered, for in all euilles, to
vaine

Death resem-
bled to de-
struction.

haue escaped is a greate comfort . If then deathe
be evyl, to bee dead is to escape, but if it bee godd
thou hast no cause to lament . And that, the one,
or the other is, who doubteth ?

I remember nowe that , longe syntce hap-
pened to my self / neyther do I think to disgresse
from the purpole, that aboue the twenty and se-
uenthe yeare of myne age , I became soze sickle of a
Syngle Tertia:1 . After seuen syttes I sounded ,
and lay for dead . In whiche tyme althoough eue-
rye member was almoste deprived of his vertue ,
yet fel I neither grief nor Payne , other thē a cer-
taine tickling throughout my whole bodye , euen
suche as we feele in usynge venery .

Therefore as I saide beyng in suche estate I
feeled nothinge worse then that this Ticklyng ,
wherin was not so greate pleasure as in Venus
Spotte . And therewithall a certaynel feare ,
leaste in dede I shoulde dye , and truelye as tou-
chinge Senice or Strength I founde small dif-
ference though the peril were greate .

Afterwardes asking of manye that hadde beene
nearre Death , whether therem they felte any gre-
ate evil or not , who answeread that in the Head-
ache , and in euerye other sycknesse of the Bodye
was greater griefe .

I founde that in myne opinion of Death consey-
ued , I did not erre at al .

That proesse maye also bee bad , that althoough
Children and women be moste fearfull to receive
all sortes of Medicines , and yeelde to Cuttyng a
sore tounesounghoodis 12. iiiij. vij. viij. viij. viij.

The second booke of

meaning upon Pyndarus who being by the Boetian Ambassadour asked what thing it was that best coulde happen to man? *Pithius* aunswere, that *Pyndarus* do prooue true whiche alreadye he hath wittē of *Agamenes* & *Trophonius*, whiche if hee doeth, he hymselfe must shortly followe.

In whiche aunswere the Poet did meane that he shoulde loke for Death: where in hee was not deceived, for within a fewe dayes he dyed indeede. *Plutarchus* in an Epistle of Comforte wrytten to *Appollonius*, telleteth this history: when *Midas* had in Hunting taken *Silenus* (this *Silenus* was of the Satyres stocke, nourished by *Bacchus*, who was also called *Silenus*, surnamed *Satyrus*: of whome manye discended. He wrote (as *Plini* telleteth) of wantonnesse and therein sayned i three *Sileni*) Hee asked of hym what was most to be desired of man. Whereunto he aunswerte not, but at length enforced by importunacie of the kinge, brake sorthe in this sorte.

O you tormentid Deuilles the seede of one day why constraine you me to speake, that, which were better for you if you never knew it? That is, that the ignorance of your owne euilles, is the onely pleasure of mannes lyfe. But sayng you knowe

your owne euilles, the best weare not to be borne, & next to that, not to live longe. And your condicion is such as you are partakers of no parte of those good thinges whiche nature hath made: this spake *Silenus*. The sentences of the Philosophers doe also hereunto agree, and Aristotle prince of the Peripatetician sect, doth cal those

Ignorance the
onely pleasure
of life

moste

Cardanus Comfort. 30

Moste estemynate that murder theimselues, and
those valiaunt wiche can abide Trauaille, Payne,
Mysfortune, and all sortes of misery, whiche opini-
On the Poet followed sayinge.

To murder
thy selfe, is
a signe of effe-
minacie.

In fortunes high disgrace: eache man may death disdaine
But he most valiaunt is, that ca in wretched state remayne,

But Plato chiefe of the Academian Secte, saythe
that a man oughte not to yelde to Death, because
we are ignorant whether it be good or euill, mea-
ning that in respect of punishment or Joye, that
followed, it was euill or good, because death was
the end both of good and euill.

Therefore eue in the Holy Scripture, death is not
accompted other then sleape, and to dye is sayde
to sleape. What matuaille is it then though he for
Hope of Lyfe to come, we oughte not to shyne to
dye. We fynde that Saincte Paule wylshed to dye
and goe to god, which desire ought to be not only
in Holie men but also in al good men.

For three sortes of euils there be that may happen
to men. The fyrist within vs and our minds, with
whiche temperancye do mete.

Thre sortes of
euiles.

The second without vs, and they by boyledome
are presented. The thyrdre are those that all bee sic
they be in dede without vs, yet are they vncousta-
ble, and agaynst them none other defence we haue
then fortitude. And I pray you to what purpose
should fortitude serue, if to feare death were either
good or necessariye? As therfore temperaunce
and appledome are profitable for Maner: So
is

The second boke of

is also fortitude, yet what profyte could procede
thereof, if necessarily we feared death: or if that fe-
are were either good or honest, syth of necessiteye,
deathe must come to man one tyme or an other.
*Death a thing
necessary*
one of these thre must necessarily folowe, eyther þ
like unto bestes we shold be ignorant of death,
which cannot be, eyther that with willing minde
we wil dye: or els that we torment our selues.
Were it not more naturall to man(and þ rather
seeing that bruit beastes with ignorance escheweth
the feare of death) þ be wisely in place of ignoran-
ce shoulde vse fortitude, geue him by God against
the necessity of death. Neyther can we thinke þ
God hath more fauourablye foylēne for bruit bea-
stes then me, yet they without al care do yelde to
dy. So we armēd wþt fortitude oughte not to
feare any death. what profyte can we procure to
our countreye or frendes: or what good can ver-
tue bryng, if we disdayne to dye *Callicratides* the
Lacedemonian captayne, he araigne the *Soothesaiers*
pronounce victoþ to the *Lacedemonians* & death to
himselfe answered: *Sparta* by losse of me shal no-
thinge at al be weakened, how noble were þ de-
des of men that feared no death, how happy was
their līves, how commendable were there endes:
how glōrious was their fame: and in bryese, whyp
refuse we to yelde to that equality, wherein a cō-
mon parson is like a kyng, a monster lyke a most
seimely man, a tirant like the simple & most harm-
lesse soule. The huge armēe of *Xerxes*, neyther the
treasure of *Tiberius* nor the crueltie of *Antonius*, ni-
gayust death did any thinge preuaile, Al me are
sub

Subiecte to one equalitye(exceptinge true vertue)
there shallbe no difference ,and therinto without
disdayne,hate,envy or wronge,to nature , by De-
stiny we shalbe all called, thoughe no man is ex-
perie in that journey. Only false opinion of man
hath made death to be accōpted a feareful thinge,
not vnlke as those that haue not the experiece of
trauayle,studye,or concurse of kinges do make of
them great admiration:when others that are ac-
quainted wryth such thinges, do knwo the with
out maruayle at all. And some we se without ex-
perience haue disdayned death , & for light causes
kyllid themselves . Of which nōber was *Dioxit*
pus the Champion, who through enuye of the Ma-
cedonians falsly accused of theft before *Alexander*,
protesting the iniurye, w his owne sworde slew
himself, we haue also sene a scholler a country man
of oures,for not being requited in loue at the han-
des of a gentlewoman in *Padoa*, with poison pro-
cured his owne death: One other in oure Cittye.
hawinge susteyned losse by the pryce of crone,wil-
linglye hanged himselfe . One other(and hee also
of our Nation) finding he could not with como-
dite pay his dettes,threw himselfe into a water
and so drownid : I my selfe did see a womā who
for very sorowe that she had committed adultry
(askynge God forgiuenes of her offence) sodenly
dranke poison .*Cleopatra* although she might haue
lived in hono; yet,because she would not be carried
about in triumphe, caused a Serpent to byte her
body, & thereof willingly dyed .*Porcia* the Daugh-
ter of *Cato* and wyfe to *Brutus*(in honest life facre
excel

Death not fe-
ared by many.

The second boke of

ercelling Cleopatra) hearing that her husband was slayne , didde eate burninge Coales and thereof died . For cause more iust dyed Damocles a Boy of notable beauty in Athens . He being by the king watched whē he shold enter naked into a bath , (and knowing the king ment to abuse hym) castē himselfe into the bottome of the whet water and so presētly died . The death of Lucretia is wel known who violently bereft of her honoꝝ, stickeſ her ſelfe : The wante of ſuccesse and not will , was cause that Alexander the greace escaped voluntary death: for hauing in dronkē mode slayne his frenđ Clitus, he would presētly in the house haue murdereſ himselfe, from whiche doing in ſpace of threſ daisies both by force & ſute he could ſcarly be entre ated to reſtrain, and afterwardeſ beynge at þ ſiege of Sudracarus a citie of India, he leaped fro the wal into the towne of purpose to dye . For by meane therof he diſ both fall far , & alon among his enemys, but fortune woule not permit that ſuccesse he deſired . This boke woule not receave þ nūber of enſamples of ſuch, as for feare, loue, grife, anger & other occaſions of no waighe haue ſought their own deaſhes: Besidēs whom we reade of whole legions that haue offered themſelues to apparaſte deſtruſion . As they diſ that were w Leonida ḡaynſt þ Persians, & fought ne're unto Thermopile . What woule these people haue aduentured for great cauſe, or if death were a greate euil, þ upon ſo light occaſion diſ not refuſe to dye . From whi the determynation no reſpect of age, ſex, or honoꝝ could feare them: But I ſee what thou wili ſay
Death

Cardanus Comfort.

32

Death I do not feare, for as it is not enill, so is it necessarye, and to feare that is of necessity, wereayne, cowardlye and hurtfull. *Pet woulde* ^{To feare thin-} *I dpe easelys, and olde, such a deathe as Augustus* ^{ges necessary} *vaine* desired and didde obtayne. For by liuinge olde I shall not onely gayne a longer life but also a more easier death. *Aristoteles* in his Booke *De respiracione* thinketh that verye olde men dyed not onely withoute payne, but also withoute anye feelinge of deathe, because the heate of their bodyes was quenched, whiche maye appeare by this example: If thou gor aboute to diaue a tooth, that is not loose, thou feeleste greate payne, but if of it selfe it were lose before, without any griefe at all it commeth awaie. Even so grene youth with extreime paine to yeldre to death: but olde folke in dyinge feele no griefe almost at al: As the tragical Poet sayth

In slumber faire, she aged spirite departeth

*Death painful
in youth*

How can it be other the that death is gretong to yonge men, when as sleepe agaynst nature is offensive. Of tyme it happeneth that such as vpon custome leke sleepe, at bntymelpe houtes become therby drye, pyned, and slouthfull so as in stede of delight they get disease. *Theophrastus* being readye to dpe (though he were an olde man complained of nature: because he had ordained so longe life in Stags and Rauens (almoste unprofitable beastes) and so man, beyng the moste noble and wise

The second boke of

wyse creature allowed so shorte a terme to live
in. what may they say then that die in the flower
of their youth, haue they not iust cause to lament?
Surely no. But heare the reasōn why nature hath
not among other creatures made man of longest
lyfe and then that he that dieth in youth doth suf-
fer nothing more greeuous thē they that live old.
For fyre it is doubted of manye (and chieflye of
Aristotle) whether any creature (the Elephant ex-
cept) doth live more longe then man. Because he
maketh no mentio either of the Phénice þ Crow,
the Rauen or the Stagge: nor affirmeth them to
be of longest lyfe. But let vs confess that which
is imputed to *Virgill*, though it doth little importe
to the matter where he speaking of men sayth,

Allife more longe nine times, the eackling Crow doth live

But confessing wþth *Aristotle* that þ Elephant
doth live more longe then man: why neve we co-
tende whether man bee one or more creatures in
longe livinge excelled? Omitting also that the
holy Scripture affirmyeth life more longe to man
then of her livinge creature, let vs never dispute
that þ already is taken in hand, that is to say, for
what cause some beasts be of longer life then man?
The reason is this: seynge all creatures are made
either for the vse or honoure of man they were sta-
med accordyngē to the discretyon of Nature: at
which time she made their minds, as wel for their
bodyes, as their bodyes of their myndes: & were
therefore made simple with fewe instruments, as
plainē

Why nature
made not man
of longest life.

plaine thinges to endure longe. But the bodye of man being made onely for his minde,neded many more instrumentes,to thende that the vnderstandinge might the more fitly do his office. Therefore althoough nature hath made for man the best proportion of body,yet could she not geue thereunto the longest lyfe, by reason of exceeding concavities, and subtilnes of the members : whych if they were great (besides that we should be al Giants) they woulde bee troublesome eche one to other.

which is wel proued in þ no creature hath so infinite members or parte of mebers, which were of necessity made smal & slender,to þ end they might the rather be fit to yeld : & so the breath (an instrument of the soule)became þ more subtil. wherefore nature hath not in this behalfe omitted any parte of her duty, but rather wþ such diligence helped our life,as for the length thereof we haue no cause to complaine, which is nowe wel proued in þ people of India latest founde, where men liue commonly a hundred and thirty yeres,because there the ayre is good, and the people without cares. But wee continuing incars riot,& vntunely labour, chosing ayre for profit & not health, yea altogether forgeting the length of life, wee cast our selues into extreame sickenes, discōmodities of body and presēt death, without cause accusing nature,for the shortnes of oure lives : Howe muche better were it to know which way to vse the benefit of nature ? if so deare & pleasaþ a thing thou doest accompt this life ? what is the cause that Philosophers & Hermites haue liued so very long? & yet they, to great

Nature hath
don her duty
in man.

Corrupte ayre
and care, cau-
ses of shor-
te lyfe.

The seconde booke of

abstinenes & earnest contemplation hindered their
health: bfilesse it were because they liued boide of
care and temperately. Ho w much were this rule of
livinge to attaine longe life more delicate, then to
seede vpon fleshe and honyc? But in this age me
continue carefully in labours and care, watchinge
the halfe night bassinge in Venus bathe, abyding
in cloudye Regions, and not in good ayre, a drun-
kinge boyled wynes: Do not withstandinge com-
plainte of short life. And howsoever in deede once
lives be shoit, it is opinion that doth make it so to
appeare. The people called Garamantes do not liue
aboue forty yeates. I omitte to speake of the Pig-
meians as people rather sapynd then in deede, but
wee if wee dye before fyfty or threscore, do thincke
that iustly we lamente: and yet who so dwelleth
in those countryes do highly thanke God if he at-
tayneth forty yeates, and thou liuinge matchel-
der do neverthelesse complayne. Surely euerye
lyfe is longe that is continued till death sick: at the
beginning thy termis is destined, and as saþt the
poet.

In birth me breeds our death, our end, on first beginning hageth,

Reade we not in holy Scripture, that the nom-
ber of dayes and monethes is appointed by God?
he hath set the terme which cannot be passed. The
lyfe of man therefore is ended with olde age: for
old age is the last part of life. Olde age is also the
necessarie of death: wheresoever therefore death
is necessary, old age dwelleth neare. ne ho so dieþ
in

in yowth in this onelye is the more happye, that he escapeth the discommoditye of olde age, wylt thou make life to semelonge or shorte by comparison? A kinde of beastes ther be called, *Ephemera* whiche are made in the morning, and before sonne setting do dye. If happily they dye at noone, they lyfe is calld shorte: but if they continue till nighte, they accompte it longe, and yet it exceedeth not twelue houres. Wee maruayle at fyses for their longe life, if they liue two sommers, and at fles that continue three monethes. Yet whiche of these is thoughte any thinge towardes mans life? we cal dogges olde that passe a leuen yeares of age: but a man passeth all these in longe lyuinge though he dyeth in yowth. But the life of man must not be accompted longe or shorte: in respect of his yeares. The lyfe of all mortall men is but shorte: because wþþ death it shalbe most certainly ended: It is vertue & worthy actes that maketh the life longe, and idlenes that shorþneth thy dayes. Alexander, though he liued not aboue thirtye three yeares, dyed an olde man, through the greatness and nomber of his noble employes. Argantonius hauinge lyued a hundredþe and twentye yeares, maye bee sayde to haue dyed in yowth, because (besydes the rarenes of his age) in all his lyfe he never did any thinge that deserued memorie. It ought also wþþ thelype to be noted that for the most part, all notable men haue dyed in theyr yowth. Amonge the kinges none almoſte continued to olde age, Hercules, Achilles, Castor, Pollux, Ajax, Iason. Amonge the Poetes Lucanus, Catullus, Tibullus, neyther

To dy in yowth
an aduantage.

Lyfe not acco-
ted by yeares.

Notable men
commonly die in
youth.

C.ij wag

The seconde booke of

was Virgill long liued, neyther Demostenes nor Ci-
cero: howe true, yea to true is the sayinge of the
Poet.

Their liues are shorte, and age is rare: vwhere life doth lacke good rule,
I V L I V S C A E S A R, Scuerus Alexander, Probus,
Aurelianuſ, Claudiuſ the ſeconde of that name dyed
in youth: which men as I thyncke liued the leſſe,
the more honest they were, because being deare to
the Gods were the ſoner called vnto them. Noþer
vpon greþo that ſaying from the Poetes, whom
Jupiter and Apollo do loue, do neuer attaine to olde
age. This is alſo to be noted, the choiſe is to be lo-
ked for, where wil may any waies auayle: but in
thy power it is not to make thy life, eyther more
long or more ſhort. But if thou caþ do it, there is noþe
offence at al, but if thou caþ not, thou lamentest thy
ſhortnes of lyfe for no greater reaſon, then thou
may thy mortaliþy. And þ care of thinges impossi-
ble is vayne, & onelie proper to fooles. But admic
thou may continue thy lyfe and become olde, arte
thou not thereby the more unhappy? because thou
loſest that ſinguler commodity whiche by God al-
mighty is geuen to men for the allaye of ſorowe:
whiche is ignorance of time. Whyle we continue
yonge, wee liue merelye, because wee imagine
deathe is not at hande: But hoþe can olde men
thyncke that death is farre awaie? when already
they are entred the laſte ende of life. Hoþe true
and worthye memory is that ſayinge of S. Au-
ſten, A yonge manne maye ſoone dye, but an olde
manne cannot liue longe. And yet no caufe there
is

The care of
thinges impos-
ſible proper
to fooles.

es, why thou shoulde not be sorpe, seinge a yonge
man may also dye sone. Sith thende of life is vn-
knowē, a yong man never ought to dispaire whe-
ther he laboureth of deadly diseases, or be cast into
cruell tormentes and prison. The chancis of mor-
tal creatures, do shewe that men are subiecte to
lawe of nature and fortune: so as without cause
they leauē certainties for most incertainties of all.
But admit thou doest attaine to old age it selfe:
how many evils cometh thereby? labour, griefe,
sadnes, losse of sences, disdayne: & (that whiche is
almost worst of all) as *Cecilius* doth wel describe,
thereby thou shalt see thy company, of all men es-
chewed: vnwelcome are old men to their childre,
vnwelcome to friendes, disdayned of yonge men,
& odious to their owne familiars. They sences
serue not they bodies, they bodies obey not their
minded, they passe the nighte without sleepe, and
eate without all tast. They loth themselues, how
should they be pleasant to others? we reade that
when *Zeno Cittius* coulde not dye with age, hee
strangled himselfe. what diligence and trauaile did
Cicer, take to perswade olde age to be paciently
borne: but if of it selfe it had beene good, or as ri-
ches, scandes, children, & learninge had apparence
of good: there should haue beene no cause for him
to haue taken such trauayle. A mockerye it were
to perswade that health or honour were patient-
lye to be suffered: and wee agree that olde age is
sufferable, but not to be wished for. Howe manye
olde men haue beene, for whom it had beene bet-
ter to haue died in youth? *Priamus* for example, not
dys.

Old mens cō-
panye vnples-
taunt.

The seconde booke of

for mynacle in history is testid. Not longe since
Baccus Valor being olde and ready to take leue of
life, before his eyes beheld his owne sonne behan-
ded, a yonge man of singuler hope. The next yeare
before, two other olde men I sawe that beebeheld
the like fortune in theyr owne children. where-
fore I wonder muche at the great wisedome of
Theramenes, who onely escapinge when his house
fell downe, sayde before his friendes that resoyled
for his life: O fortune to what ende hast thou me
preservid? neyther did he aske in vaine, for with-
in fewe dayes after by the malice of tirantes, he
was taken and put to death. Therfore such is the
condicion of men, as althoughe beinge olde thou
michte returne to youth againe & as the fable tel-
leth of *Ascon* sayinge.

*And as twise twentye years by past so nowe my force I finde
Myng aged years are worn away, I feele my youthfull minde.*

Pet who art thou so madde or greedye of lyfe,
as would take vpon thee such a condition? where
in there is nothinge but sicknes, cares, contumpte,
peril, lothsomnes and sorow. So as I see not for
what reason thou seekest to liue. And if in lustye
youth when strength, sences, beautye, wit, & au-
tority, were all in thee, thou were not withstandinge
often times weary of lyfe, what shalt thou doe at
this age when thou hearest thy selfe called olde
wretch, and dotinge olde foole? Death doth ne-
uer come so much to soone to a yonge man, as to
late to them that be olde. But if feare of deadlie
paynes do offend thee, sicknes resembleth death,
and

and in sicknes by little and little the life is taken a way. O art thou loth to dye alone? Be of good cheare, thou shalt fynde more deade then are leste a line and those also shall of longe followe. As the Poet sayth.

*For eyther sone or late in order as men say,
The wretched flocke of wordly folke to death do take their way.*

Neyther doth God suffer any to deserue his destined time. The destines do drue all men, and remayne as a lawe for euer: they are y^e happiest sorte that are son este dispatched of paynes. And as a monge condemned folke the Lawe executeth those fyrt that haue least offended, to thende that the greate offenders shoulde beholde the terror of death: Euen so. God doth fyre take those away whom he loueth, because they shall not bee lokers ou, but messengers sente before: unlesse in consideration of profytte eyther to their frendes, or the world he suffered such menne to tarrye moore longe. To conclude then sayng in thinges that bee euill, there is nothing more greeuous then daylye and certayn expectation, old age whē it commeth, hauing in it both the one and the other, doth force a man to wylle that in his youth he had died.

I my selfe beyng a chylde, do remember myne owne mother Clara Michera then a yong woman was notwithstanding wont to wylle that in her infancie she had died: being growē to greater age) for euermore shee continued that speache. I asked the cause why shee so sayde? whereto thys

E. iii.

She

Most vertuous
men do live
last,

The second booke of

Every thing is
mixed vvirh
griece

the aunswere : Lo, nowe I knowe I shall dye
and þ with greater peril,besydes that in the mean
time(who so botch marke it wel) shall see there þs
nothing that doth not bryng with it greater gries
then pleasure : because pleasures beyng passed, do
chaunge to sorow. And that disquietuallye. What
is it in this lyfe that can delighte ? dailye trouble
to apparell & vnapparell thy selfe,hunger, thurst,
sleape not so plentiful,noȝ quiet as deade me haue,
heat in Sommer, colde in winter , disorder of
tyme, terroure of warres, contrulement of paren-
tes,cares of wedlocke ,studye for children, slouthe
of secuauntes, contention of sutes, and that(whi-
che is moste of all)the condicione of tyme, wherin
honestye is disdayned,as follye , and crafte is ho-
noured as wiſedome Artisens for their cunninge
not accompted of:but for appataunce and opinion
of people preferred . So as it is necessary eyther
to displease God ,or els to liue among men in mi-
ſerye oppressed and disdayned . I omit all euilles,
onelye that which is common to dead men is not
euil al other thinges whiche we,do not accompte
euil:are worse then those whiche dead men suffer .
It is nowe requisite that some what be sayde of the
dyuersityes of death, hytherto it hath beene deser-
ved,because they are many, & of diuers me, thought
worthy consideration. For death doth seeme gre-
uous to yonge,both for that it is painefull for the
minde to leaue the bodye, dishonourable ,and cer-
ten,al whiche in common iudgemente are toynd
togethers. And some cowardlye yonge men haue
beene compelled to dye ,a knownen death, but sith

I see

I see divers of the common people paciently e-
ough do take their deaths: I know no cause why
other shoulde be greatly comforted, considering þ
not the manner of death, but the quality of the of-
fence maketh death dishonorable. For if thou reg-
pecte only the maner of death, thou shalt fynde þ
the greatest nomber of men put to vile death, were
those that antiquity prayseth, and our age doe ho-
nour, notwithstanding they fell into the handes of
Tirants, in whose power it was to appoynte the
tyme and maner of death, though innocency be in
them that suffer. Neither can a publicke death be
dishonorable: if his life so dyngē be vayne of foule
vice, because publike death withoute offence, is not
only a signe but also a tryall of vertue. we finde
in the new lawe how Christ did first gaine the glo-
rye of innocentē death and after him followed in-
numerable martirs and prophēts, and the moore
good and holy they were, the more cruelly forced to
dye. Esaias, cut wþ pron by cōmaundement of kyng
Manasses. Hieremias by þ people stoned to deathe.
Iohn Baptis beheaded, and fyndly manye other
cruelly murdered, neither was the sorte of other
good menne muche better at þ handes of hea-
then kinges and in their Cittyes: for Zeno Eleates
when quietlye he myght haue liued in his house, he
cōspyrred agaynst the Tirant Nearchus, but his en-
tent was disconered and he hanged, yet at his de-
athe he perswaded þ people to stone the Tyrante
to death. When Lysymacus, the kyng threatened
Theodorus Ciraneus to hāg him, he aunswereſ thus
what matter is it, whether one þ earth or hāging
highe

Not the ma-
nēr of death
but the cause
must be regar-
ded.

Publick death
not euer disho-
nourable.

The seconde booke of

high, my carcass do stinke. When Socrates myghte
with sylence haue escaped deaþ, beynge condēned
only in a pecunial payn did pronouke them that did
condemne him to procure his deaþ. And when
his wife Zantippe complained that unjustly he suf-
fered he aunswereþ, *An mallet iſ ſteſtiens nō eſſe
malū preter culpam.* The diſhonoure therefore is not
in diying, but in the cauſe of deaþ: whiche procee-
deth in thyne owne euill doing. But as for paines:
youth and certayne kno wledge, of diying they add
none encrease of griefe, to death, nor make it more
greeuous, because the knowledge of that is not euill,
cannot be euill after, and onely death after tor-
ments is most pleasanþ. And tormentes either they
can not be great, or not long. Christ for ensample
to al men died, that for ensample it might remain
Wesydes this ſeldome ſhalt thou fynd any innocēt
to dyng of greate tormentes, no, ſcarly once unleſſe
it be at chaunge of lawes, whē innocentes are for-
ced to ſuffer the iſolency of nocentes: as in hiſto-
ryes it appeareth moſt rarely is alſo founde exam-
ple of violency in guiltieſſe men, if wylfulnes be not
the cauſe for ſuche as murdeſ goodmen, do ſeeme
to do it of verye will. But how easyl̄ a thing death
is either publicke, or by ſwoide, examples do beare
witness. When *Iulius Cæſar* was in the murdering
and felte the daggers of diuers men ſtubbed into
his body he ſought neither to ſave hymſelf nor cried
for helpe, but fallinge kepte his ſecret partes hid-
den. Such memory he had of comelines notwithstanding
ſtandinge his woundes, and readines to yeilde by
bis ghoste. And as *Lucanus* ſayth his ſorine in law
in

Death an easyl̄
thing.

in such sort dyed. bee discribeth Pompeius death in
this wise.

In best he stayd his wefull voyce, and would no woorde complayne
Least woping teares mybe so unwares, his beawely fame distain.
And when his noble side was pearef, with fance Achilles blade
No sigh, no sob, no carefull cheare, no sorrowinge sound he made
but in disdaines of cruelty.

Cato Uticensis determined to dye, order'd his goodes
wileye: forleinge the good of others, though bee
neglected his own, which done, reading Plato of þ
immortality of soules, layd himselfe down & slept
so soundly, as he snozed: after being awaked sticke
himselfe. And when through weakeenes of his
hand the wounde was not mortall, such as were
by, saued him, tyl at length violently he brake lose
& died. Such was his gredy desyre of death. Otha
th'empetour a yonge man of thirtys even yeareg,
of al men accompted soft and effeminate, after he
had won three battels of the Vitelli for þ sorow of
one lost, gave his mony and substance to his fren-
des and willed hys familiar companion to shewe
himselfe to the souldiers, lest þ after he shoulde be
suspected, and in the night with two dagger mur-
dered himselfe. And yet neither dispaireid he of the
holding of the Empire, nor wanted the loue of the
Senate or his souldiers, but only for that neither
in victory or victored he would hinder the comon
wealth. Caius Iulius by Caius th'empetour condemp-
ned to dye, obteyned ten dayes pardon: all whiche
time careles he consumed in scape, and fable play,
and whē the hangeman came in to watne him þ
his tyme was even at hande, bee tolde what ad-
uaantage

The second boke of

uaantage he had in the game, and willed his plati-
fellow that after his death he shoule not boast of
winninge, & called the hangeman to record: who
led him to warres death accompanied with a phi-
losopher. Upon the way, being asked what he mu-
sed of? Hee answered I determined to obserue
what at the last instant my soule shal seele, whē it
parteth away, to the ende that after I may adver-
tise my friendes. Aratus knowing he had taken a
lingeringe poison at the handes of *Philippus* þ *Ma-*
cedonian kinge, speakinge one secret worde to his
familier frend, passed the rest of his life so pleasa-
ble as seemed not to haue any such griefe or assur-
rance to dye. The seuen brothers called *Machabæi*,
all yonge men & sonnes of one mother by the co-
maundement of kyng *Antigonus* one after an o-
ther, and in sondry sorte together, with their Mo-
ther killed themselves. *Tectamenes* condempned to
dye, went his waye laughinge, and beyng asked
whether he disdained þ lawes, answered no: but
by dyinge I must paye þ I neyther asked noȝ bor-
rowed of any. ne hich example although under the
person of one unknownen, was much praysed of
Cicero, yet in wise iudgements, such behauour ar-
gueth in *Tectamenes*, rather vanity, the sortitude,
for a man condēpned specially for wicked Doinge,
naturally can not loue death, neither was it ouer-
entē to proue þ death shoulde be desired or sought
for. But as it is the condicion of a faithlesse man,
not to restore that he boroweth: so is it also an un-
freely and unthankefull part, not to kepe that he
boroweth. As therefore death is not to be fled or
lamen-

Cardanus comforte. 39.

Iamented so ought it not to be sought for. But as
the Poet sayeth.

Do neyther seke nor shonne : the ende of thine owne lyfe.

Death neithe
to be desired,
nor shunned.

Yet happely *Crato* may holde such opinion, and though it be not maintayned by reason, yet for the meruayle gaineth reputation amouge the comon sort. The example therfore of *Theramon* is moze honest and more couragious. For he beinge vnjustly by thicke Tyrants condempned tooke the poysone saying according to the auncient maner of *Athens*, *Critus* I drinke to thee (for so was þ greatest Tyrant and worse then *Theramenes*) called that done, whatsoever remayneid in the cup, he threwe vpon the ground. The death of *Phocion* was moze noble: he seing his frende desirous to drinke poysone did stay him, after finding that which was not left to suffise did buy more, saying þ in *Athens* a man was forced to buy his own death. But why do I labore to enduce more ensamples of men, when whole Nations may be called to record? As the *Galathians*, did so little regarde Death, as they feared not to fyghte naked. So did also many noble Romanes and Germanies that nededes it were to recite their names. I doe therefore thinke best in fewe wordes to declare that men were made mortall for three causes. First because ther shold be some ende of their offences.

This life is displeasent and the nearer age þ more troublesome, and therfore the *Gymnosopista*, (as men say) answered Alexander well, askinge whether death or life were stronger? (*Life quod haec* because

For three cau-
ses men made
mortall,

The seconde booke of

because it beareth so many calamities. The secōd
cause, is that goodmen without envy might be ho-
noured, and euil Men without feare cōdemned,
and that riches and aucthority (for which men cō-
mit great wickednes) might not be regarded. If
those thinges which most all men haue were iust-
ly wayed, they shoulde as Cares and euilles be re-
puted. Yet if death were not, Men would muse
onely vpon Theste, and Violence, whyle in thys
short space that now they liue, they think so much
thereof. The thyrd reason is for that men myghte
receiue rewardē of good and euill, accōdinge to
the qualitye of their deserts. For after death, such
as haue passed a godly life, shal liue not only with
their brethren & kinsfolke, but also accōpanied w/
al honest and learned men, and aboue the starres
receiue ioy and everlastinge felicity. So contrary
wise the wycked in darkenes and solitarye places
shalbe tormented. Therfore for wicked folke on-
ly death can bee thoughte euill, and yet is not, but
Good men not unlike the Swanne who only at
his death do singe may boldly reioyce and be glad.
Some there are so ambycious þ the care of theyz
funeralles doth trouble them much, who are not
to be comforted, but for their folly to be reprehē-
ded, what is the body of man, when the Spirite is
passed away? It is no more accompted as part
o/ member of him, but rather a Catckcasle unpro-
fitable, stinckinge and horriblie. Seneca therfore did
well deuyse that the same shoulde bz buryed, not
in respecte of the Dead, but the livinge, least they
by lauour and sighte thereof, myghte be offended.

ndherē

where upon in sundry nations hath growen sundry customes of buryinge the Deade. The Grecians were wont to wryte them to the earth. The Romanes did burne them in fyre. The Nathabeians did bury them in their dungehilles. Bea their Kinges had none other Sepulcure. The Ethiopians do cast them into the ryuers to be devoured of fishes.

In sondry nations sondry customs.

The Magi did geue them to wilde Beastes. Herani to Dogs. But the Massageti most maruaillous ly do eate them. The Egyprians with their owne Rayles doe bury them.

The Persians doe wrapple theym in ware. So incertayne is the reason, where is no reason at all.

Allas good foole doest thou not heare the Poet sayenge?

To want acombe, she lacke is never great,

what doth it preuyale thee to lie in marble, aboue the ground, or in the bowelles of the earth? doest thou take care for want of a workeman . There is no cause of feare at all. The Heauen doth hide hys bones, that can no coffin fynde, as sayeth the Poet, who so were wise would not with one halffpeny spence, buy this felicite . The fyfste inuentoure of names for these stately buildynges, for burpall of stinking bodies: what did he other then make triall of an insolente, and hayne ambitious mynde, that euen in death would declare the same?

But this care caughte beginninge at Silla, that Deade Men shoulde be buried.

Hec was the fyfste that at the Deaths of

Corne-

The seconde booke of

Cornelia caused burning and not burying to be used, because he feared to be digged uppe and suffer shame which he had care of in the buryinge of *Marius*. But howe much better did *Diogenes Cynicus*, lyinge vnder a tree sick and ready to dye, answered them that asked where he woulde be buried? sayinge, I praye you let me alone: whereto they replied that then the beastes woulde teare him in peaces (whye then quoth hee) geue me a staffe, nay (sayde his frendes) that were to none vse when the life is gone. Then *Diogenes* not unwiseley reprooued them saying: what harme can I haue when I shalbe senceles and feele nothinge? it maketh also to purpose to knowe that, it is incerteine, what doth become of mens carcases cast away: sometimes it was thoughte then gayned an opinion of diuinitye as it came to passe of *Cleopatra Lacedemonian king*, whose body hanging whole vpon the gallouse, there appeared in it a Serpent that brought forth devouringe byrdes. Whetherof grewe a religion, as though the Gods were keepers of innocent mens bodies, which foolishly the people honoured. It is layd that *Ctesias* found the carcasse of *Clearchus* not unlike to the other, out of which grew a wood, and became to be honoured for a God. Bea at this daye this superstitious opinion remayneth of them that lye vnburied, that they sprites shoulde walke: So great force hath the memory of auncient errore, and the feare which men haue in walkinge alone. But nowe let vs leaue these unprofitable matters, and (as at the begininge was determined) turne our talke to so-

Superstitious o-
pinions tou-
chinge bodes
vnburied.

ro w

rowe. And syfste let vs speake of Parentes, because not onely Loue, but also Pietye was wont for them to moue teaces. Neyther can we with moore honestys lamente anye then them of whom we came into the w^eorlde. This is the dutye of Loue, Charite, and Pietye: aud if any whyt the teares of Children can preuaile to their good, surely then ought wee wepe: but syng no weppynge, or Sorrow doth helpe, let vs consider, whether honestly or reasonably we oughte to do it.

Sorrowe

Sorrow for pa-
rents.

Whererin syfste commeth to memo^rye the vnyuersall reason of all theym, that by Death haue bene called away. For eyther wee muste lamente in fauour of theym that bee deadde, or els in respecte of our selues. But if in consideration of the we lamente, eyther we beleue that theire Soules do live, or elles together w^tth theire Bodyes they are perished. And if thou thincke that both the Soule and bodye be perished, then so thincking lamentinge the Death of an other, thus thou complaineſt.

Alas alas henceforth thou shalte not be thirstye, Hongry, Colde, Hot, Painesfull, Sick, subiect to iniurys and Calamitye, yea (that is mooste of all) henceforth thou shalte not dye, as I shall. But I knowe thou wylte saye, I were to be laughed at, if so I shoulde lamente, neverthelesse all this thou doest, and though thou confesse it not, yet wylte thou knowe that so it is. Surely ther is no doute that dye wee muste. (Death) as thou thynkest, is Euill: Why art thou then sorrye for hym that is paste it, and not for thy selfe that by no meanes

The second booke of

can auoyde it? But if it be superfluous to lament
thyne owne Condicion / because in casys necessa-
rye, weepynge helpeth not) To what purpose doest
thou bewayle his Death whiche is the moore ne-
cessarye, that he is alreadye deadde?

But if thou beleue his Spypite doth live, then of
necessity thus must thou lamente. Alas alas from
a mortall man thou arte become immortal , from
Paynfull Quiet , frome Miserable Happye, from
Sadde pleasaunt , and from obscure noble.

Who is he that heareth the in this sorte com-
playne (thoughe he were of the dead mans bloud)
but shoulde fall vnto laughinge? Neyther doe thou
thynde I tell the an vntroth (and therefore which
I had almost forgotte) though thou alledge y for
his cause thou mournest. Seyng then there is al-
moste no manne so vnwyse as dare saye her com-
playneth in respecte of him that is deadde whether
his Soule doth remayne or not , so euery manne
sayth he doth lament the want of his frend, whi-
che if thou ackno wledge the eternyte of his soule,
cannot so be, because (for so muche as is requisite)
he is not wych thee, and thou shalt shortlye go vnto
him. But take thou heede to confesse that thou
bewaylest thyne owne calamity, though he be not
with thee.

To dayne and Envious thou shalte shewe thy
selfe , if for thy profite thou cannot asforde hym
lys benefyce, for as with all good will men leke
to preferre their Childdren to Seruice of Kinges,in
hope of fauoure & Rewarde, that will come ther-
of, notwithstanding the myndes of Princes, be oft
tymes

Cardanus Comfort.

42

times inconstant., the felowhippe of Courte vn-
saythful, and generallye, the Good of all suche as
serue little looked for, then with how much better
will ought we to prefere them to hym of whom
we had them in whose Courte is neyther Enuis,
Hate, Ambition, nor Disdayne.

The mynde of that Prince is neither inconstant
nor ignorant of any thing. There is place without
perill, Felawhippe without Falshooде, rewarde
without Doubte, and tyme without ende.

And would thou for thyne owne commodity, de-
nye hym of these Joyes? God forbidde. But be-
sydes thys thou maye perhappes seeme fustlye to
complayne measuring thy Commodities by me-
ane of hym diseased: which though it seemed some
reason, yet if thou consider it wel, ther is no cause
to lament at all neyther wylt thou meruaple if I
enduce reason worthy thy consideration. And
fyrst seynge in respect of thy selfe thy griefe grow-
eth, think that one other may be founde euer equal
to hym for frendshippe, Conuersation, or necessi-
tye. But admittie that coulde not be, or that
suche a man were not redilye founde: yet with all
remember what paynes thou haddeste taken for
thy deade frende, howe often for him thou were
called in question, howe often thou susteyned losse,
howe burdenoushee was to thee, and fynally how
hee hadde heene towardes thee, thou cannot cer-
tainely knowe, and what hereafter he would haue
brenz, no manne can Imagine. Mas howe often
haue some men bene iniurped by theyn owne Kins-
folke, Brethren, Children, and frendes, of whom

Fit

in

The second booke of

in times past they were helped.

*Cassius and Brutus diode aide Iulius Cesar to fighte
against his countray, but being made Emperoure
they slew him. Full foolishlye didde Antonius com-
mitte his counsell to Octavius, wherein hee dysco-
vered his frendes, trusstinge to him whome often
times in doubtful fortune he hadde received help,
yet then through his feare he was enforced to vo-
luntary Death. Alexander while he liued was faith-
fully served of his Sholdiers, but beyng dead, his
Children, Kinsefolkes, and frendes, were al by
theym destroyed and yet at the death of one of the
he felte so great Sorow, as scarcely he coulde e-
uer after leauie to lament.*

*The pitye of Parentes, Brethren, and Children,
both beginne, and as it were borne wryth theym-
But how many haue bene thereby hindered, here-
after shalbe declared. But nowe to the matter
what I praye you canne bee moore unprofitable
among mortall Men or lesse certayne of end, then
Sorow, whiche profyeth not others, and hur-
teth him that doth lamente. I marule not there-
fore at the Thracians, and Casons: though at the De-
athes of their Neighboure they reioyce and make
good Cheare, because they knowe therm deliue-
red of all worldlye woe, and hope they are goone
to felicitye. So contrary wyse they waile and
wepe when any child is born, for that from most
pleasaunt Quiet, it is come into thys troublous
Lyfe: which Custome a Cittizen of ours (as I ha-
ue hard) did folow who dyinge desyred that wryth
musicke and dauncers he myghte bee caried to bu-
riall*

buriall. Yet know I not whether his desyre was performed. But as touchinge sorrow, it can wel be sproued syth men do lament that, that cannot be eschewed, and that which doth save them from all other inconueniences, yea while they bewaile that good of others, they forget thir owne miseries. What is so bayne, as eyther to lament nothyng, if after Death be no Hencē, or if any bee to make them sorry that loue theym, or be laughed to scorn if they contempne theym. Truelye if wee fynde faulke with them that doe weepe before theyr Losuers, not beinge beloved agayne, whereby groweth no good but the Declaration of their follye, howe much more arte thou to be blamed, if thou thincke no Hencē remayneth, or doest thou accordinge to the fashion of fablers, (and yet they belieued there were Spirates) by weeping hope to call backe any to Lyfe as *Orpheus did Euridice*.

Allas doest thou thinke that if sorrow had bene eyther of necessitie or profyt, that Nature whiche hath geuen to livinge creatures knowledge of so many artes, so manyfolde circumspection, (and so sundry customes, as to fighte for their younge, to cherishe the olde in benety, to obserue affinitie, wedlocke, and reuenge, that amonge the rest shee woulde haue forgotten Sorrowe. Besides man, there is no Creature after it bee broughte foorth, that doeth lament the Death of an other though wee see one Pysmyre doeth burye another, yet Nature lefte nothinge undone that for the necessitie of anye Creature was to be required, but in education Sorrowe was necessarye, leaste the

The seconde booke of

yonge should for get their Parentes, and distrope
their kyns. The wise & discreet makers of Lawes,
haue lyke wise wyrth a certayne Godly meane re-
pectinge popular Folly, and profit, appointed shor-
ter mes for men to mourne in.

Lycurgus commaunded ihat aboue eleuen daies,
no man shoulde lament or seeme to mourne.

Solon did clearly take away all Solempnities of
Sorrowe, as Weeping, Crying, and Tearinge.
Who doubteth but if Lawes had bene made only
for common people, and not wisemen : But that
mourninge shoulde haue bene clearly taken away
yea rather thereof no mencion made at al because
they woulde haue imagyned wypemen to haue
needed none admonition, as diuers of themselues
we haue seene to doe.

But nowe perticulerly let vs proceede whenso-
ever one Kinsman, bewayleth the Death of an
other, let hym tell mee truly, whether he had ra-
ther haue dyed himselfe, or not ?

For thus it must needes come to passe, that the
Children doe dye before the Parentes, or the Pa-
rentes before the Children, or els altogether: as
thoughe they were all destroyed by subuersyon of
one house . But to perrishe all together is holden
for moche Calamytie and greateste Myssfortune.

If thou desyre to haue dyed fyfe, thereby thou
doest not onelpe peruerte the course of Nature,
but also incurre one of thesse twoo, that eyther
Death is euyll, and therefore offendeth lessle in thy
Parentes then thy selfe, or els good : And there-
fore for Pittyes sake to bee wished fyfe, to fall
vpon

Sorrowe for
kynstolke

Upon theym : for every man studeth to eschewe
Evill chiefly to hym selfe . And so good is most com-
monly wished to those we accompt dearest , or to
those that for Pieties sake we honoure and reue-
rence . what is that thou mournest for in theym ?
because they are deliuered of Old age ? O doest
thou lament that in others , which in thy self thou
thinkest ought paciently to be suffered ?

O wilt thou wepe not unlike the oulde woman
that complained her barten life ? Upon a tyme
there happened a certayne olde woman to come
begginge to the Gate askynge almes and there-
withall alledged she was without father or mo-
ther , with which tale at the fyfte somwhat ama-
sed one good felow standinge by , asked what age
she was of . Whereunto she answered an olde wo-
man of more then seuenty yeares , soorthwith we
chaged our cheare to laughter , although we toke
great pity of the olde woman beyng of so greate
age , yet no meruayle was her losse of parentes .
Therefore haue good regard lest while thou wepe
thou moue not others to laughe , what wouldest
thou do if accordyng to an olde custom vsed by
the citizens of India in the Island of *Coinis* , þ old men
beinge past threescoore yeates of age shold of the
Citty be caried in Triumph , and so in sight be slaine ?
Because after that age they beyng vnproufitable ,
their deathes in respect of the want of Corn , may
greatly proffyt the common wealth .

Thys Lawe all be it , it be in dede cruell yet e-
uerie Lawe doeth promyse some commodite to

F. iiiij. the

The seconde booke of

the common weale, which I see the Caspians haue
Done: For that Region beinge plentifull of Men,
and of Corne scarle: Their custome is, after their
Parents be passed Threescore and ten yeares, to
shut them vp and so with Hunger to kill them,
which vse as it is to cruell, Barbarous, and of no
bruty the Beast vsed: So death naturall beinge
come to our Parents ought patiently to be born,
and thincke them to haue passed the whole course
of Misery, and vs to remayne a abide the Trou-
blesome assaulte of Earthely cares: Yea and the
rather, for that they dyed when Olde age made
them combersome to the Common weale, and to
themselves by Lyfe displeasaunt.

Doest thou thyngke the olde Men of Babylon
weare wont wyllingely to yealde themselues to
death, but because they acknowledg'd, that death
of olde folkes, was more profitable to the Com-
mon weale then Life? And admit thyne Junces-
tours be not olde (because to lament death in olde
age weare worse then the folly of Melitides) but
Yonge, Stronge, Profitable for his family, neces-
sary for counsayle, and so in hys best iuste taken a-
way? Thou wilt not lewdly lay within thys selfe,
why taried he so longe? as one dyd who boasted
himselfe to be of our house of Cardans. This yonge
Man his father then dyinge, in the presence of all
Men Daunced, and beinge tolde by hys familier
Frendes that he was dead, sayd, all to late: But
the wicked wretch o: one yeare passed, was iustly
plagued, for after a longe consumption he dyed,
and.

and fulfilled that sayinge of Moyses: Honour thy father and thy mother that thou mayst live longe uppon the earth: which I see the Gentiles also do. For Homer in his Eliades doth affirm those to live shorke lives that do not render their parentes that due reward of education. Such is the counsell of true dealinge: and surely these unnaturall mindes, proceedes from some deuill, other wise they could not be guilty of so great a mischiefe. The nature of man is diuelishe and so wretched, as it woulde destroie all parentes, neyther can it gouerne it selfe, neyther doth it containe in it selfe any curtesye, by meane whereof necessarily in shorte space it must be consumed. But as it is the part of an ungracious sonne to hate the life of his parentes, so it is þ part of a wise sonne patiently to take their deathes, and to turne the same to his commodity, accordinge to thensample of þ good þebisitions, who having medicins will not bse poysone: yet having venom at hande after longe tryall of other thinges, wyll rather then faile by venome cure diseases: So the wylle man by wel and discreat bslinge of euil, doth make the same good. As first commeth to memory the gouernement of housshould, the example of wisedome, and the desyre of glorie: in all whiche þ reverence and respecte towardes the father doeth chiefly hinder thee, or altogether let thee. The authority of fathers contayneth in þ somewhat more then scrupce, and hindereth the execution of great thinges, be it in warres, learning or administration of the common wealth: for all thinges havinge euill successe, are imputed to the sonne, & all good.

The seconde booke of

good to the father, whom if hee loueth he cannot
dissemble it, though he deserued it not, or if he loue
him not, it shalbe called his default or want of du-
tyme. And y examples of them that willingly haue
geuen place to their sonnes, in glorie are so fewe,
as the honor that *Antiochus* did to his sone *Deme-
trius* maye be taken as a myracle. The euent of
worldly procedings haue also made prooef of this
oppynion: because al such as haue become excellent,
eyther in armes, learninge, or ciuil gouernmente,
were of those whose fathers in youth were taken
away, as *Iulius Cæsar*, *Octauius Augustus*, *Alcibiades*,
Cicero, *Galenus*, *Aristoteles*, yea what had *Alexander*
beene if *Phillippus* had lyned but one soule peates
longer? for had *Phillippus* ended the warres wþth
Darius: being victorious he had gained the whole
glorie, or if he had beene victorized, hee coulde not
haue left to *Alexander* meane and power of happy
procedinge. As therefore to cowards and men of
no vertue, the timely death of the father hath euer
brought hindraunce: So to noble mindes: it is
occasion whereby to shew themselues as they be.
Thys muste also be set before our eyes, that both
lyfe and death be the gyftes of God, and do euer-
more depende vpon his prouidence. Therefore
whosoever reproueth lyfe or Death, doeth in sy-
lence disallowe & complayne of the deuine Judge-
ment, because both the one and the other is meete
and profitable. And chiefly if thou offendest or dyd-
est not loue them, thou ought not to lamente for ha-
vinge lost them thou hatedst: Or if thou lamente, o-
therwyse it must be because towarde them thou
wert

Were vnnaturall. But nowe thou arte safe so as thou can neyther be appreached of impiety if thou hast not before procured their harmes) nor after be thought vnfriendly, sith against thy wil or by mis-
hap thou cannot offend. How much better had it
beene for *Priamus* & *Hector* and *Politus* had died be-
fore him: who sounde hymselfe so greuously per-
plexed wþ theyz miserable chaunces as he disdayned
his owne lyfe. Was not *Hector* more happye in
death for *Astianax* the *Priamus*: because to auoyd
þ sight of *Priamus* misery, he sought his own death,
and so by dyng left him miserable. All these were
the actes of good parentes: but of thother, howe
many haue bene? who though to hate were vn-
godly, yet to loue them is not necessarye. Some
haue taken away the common parent, as did *Cli-
temnestra*, who hauinge killed *Agamemnon* was her-
selfe betrayed by *Orestes* her common sonne. So *Al-
menon* murdered his mother, *Eryphiles* for hauinge
coſented to þ death of his father *Amphirous*. These
examples are common, neyther is it necessarye to
loue such parentes: for notwithstanding by them we
haue our beinge, yet against their wills (as it see-
meth) we kepe it: because they sought the destruc-
tion of them of whō we came. Therefore *Licophron*
killed *Periandrus* his fathet, for beinge chief auctor
of his mothers death, & would neither take regard
of his fame, neither speake vnto him nor suffer him
selfe to be spoken vnto. But how much more wic-
ked be they þ seek þ death of theyz owne sonnes?
of whom the ensamples are not so few as hap-
py thou thinkest. *Mithridates* murthered some of
his own

The seconde booke of

a wone sonnes, and had hee not wanted power, he
woulde not haue leste one of his children on lyue.
*T*hesew was also causelesse the cause of Hippolitus
Death, and as they say *Medea* cut her owne childre
in peeces. Of more certenty þ same is tolde of Ca-
retina, who to th'ende he might be marped a newe,
with poysone killed his owne sonne, almost a man.
Matheus Duke of þ Carthaginenses haged his own
sonne *Carthalus* returning fro victory, only because
meetinge his father th̄ in exile, he was appareled
in purple wyth the badge of victory. Shoulde a
ny other sonne of is hsuruiuinge him, weepe or la-
ment þ death of so cruel a father? nay rather a ma-
licious beast. Yet howe much more vile was the
acte of *Laodices* wyfe of *Axioratus* king of Capoda-
cia? *W*ho hauing by that husband fire sonnes with
poysone murthered fwe, intendinge also to kyll the
fift yongest of all, had it not by the pollicy of kinse-
folke bene preuēted. *W*hat beast doth liue so hard
harted, as can beare the cruelty of such a mother?
Cattes and Connies by reason of theyr exceedinge
great lust, do deuoure theyr yonge newly brought
forth, but other mothers amouge al þ brutish kind
to destroye theyr owne yonge, I never redde, nor
thoughe wixten it were, hardly I durste beleue.
*W*ith lyke bestiality of minde did *Euergetes Ptolomeus*
murther the two children he gotte vpon hyg
sister *Cleopatra* the one of good yeares thother be-
rye yonge. Of these and such lyke parentes to be-
mayle the death, how great a folie were it? *I* my
selfe haue seen, and so haue manye others, a gen-
tlewoman, that to enjoy vnlawefull loue wþ thin
þb. Dayes

þe. dayes with a swerd slue her owne husband,
posponed her owne sonne, and before their burial
was maried to her new loue. But now I see
what thou wouldest say. I mourne not for the
death of such an auncetor, but for one þ was iust,
good, godlye, and that dearelye did loue mee: but
how doest thou knowe whether hereafter he will
be such a one still? for all such as killed their wifes
or children, were at the fyrt also good: yet grewe
to this madnes after many peaces, whiche shewe
eth that theire wickednes eyther came with time,
or elles thoccasion grewe betime. Therefore there
is nothyng so uniuersallye incertainte, as the loue
towardes chyldren, brethren, wyues, kinsefolke,
frendes and maysters. Craft couereth many thin-
ges, so doth base fortune, occasion and wisedome:
al which when age groweth on like unto skarres
in the tre, are increased and detected. So olde age
beyng come sometimes in respecte of power, but
more often in regarde of follye and vtilyte, olde
men do for necessitee use the helpe & counsel of the
they loue not, and onely because of their owne de-
bility, whiche saueth the gytles chyldren from ma-
ny misaduentures at their handes, for whom they
live continually a most miserable lyfe: Others do
disherit they chyldren, others consume their patri-
monye, and some seke newe wyues breedings the
sorrow that stepmothers moste comolye make.
The inturye of euerye of whiche ioyned wþth the
combersomes and severitee of age, is encreased.
And to conclude wþth one example of awyse man
amonge all those fooles: let that of Cato Censoris

The second booke of

was a man of excellent witte suffise thee, he having
a sonne of good yeares, fell first to aduoutry, and
after maraynge a most defamed woman, therby
clearly dyscredited the reputation of wisedome,
and former lyfe, yea besydes all this, ordayned the
shephewe of *Cleus* to be Coherye with his sonne,
at that tyme Preator in Rome.

Why shold I then neede to resite *Lysander*, *Tiberius*,
and the rest of those olde Monsters, that in
age were not onely wicked, but also without mercie,
when the integrity and Romayne wisedome,
through default of age was worne away.

Therefore seinge the number of manye brethren
breedeth pouertye, where great abundance wa-
teth, impossible it is that any of them can do great
things. It must then be confessed, þ the death of
the father ought much to be lamented, but so; to w-
ed not at all. Much lesse ought the death of bro-
thers to make a man sorrowfull; if men woulde
rightly wap thinges as they are.
And fyrt it must be considered (which is also to be
thoughte of in the losse of children) when alone, &
without brethren shoude borne, wheret thou wile
lament because they were not borne?

Truly syth I see no man so to do, I hardly thinke
that any wyl saye it is worthye weeping, to bee
borne with brethren: or if beyng a child thou lose
diuers brethren, wile thou now renewe the sorow
of their death: which I knowe also thou wile not
because we loue not þ we know not, but wee la-
mente for the wee loue. If the thou think neither
those þ are not born, nor those þ are worthy to be
mourned.

Sorrow for
brethren.

mourned for, how much lesse the other that were boorne and liued a good tyme . For yf to haue brethen it be euill , then to loose them is a pleasure : But if to bee good (seyng in al good thyngs it is better to haue hadde some thinge then no thyng) who doubteth . But these that liued some reasonable peareg if they dye , are lesse to bee sorrowed for . Then those that neuer were boorne nor knownen .

Suche is the condicione of euilles , that whatsoeuer is euerlastinge , is most displeaunt , and in al such some restre is thoughtre pleasaunt . In a tyme of sa- min , is it not better to haue two Loaves then no bryd at all ? After long laboure is not rest (bee it ne- ver so little) better then none ? Doth not one dayes libertye refresche a man well that lyeth continually in prison ? See not such as liue in misery somewhat comforted , when they remember that some part of their life was pleasauntly passed ?

Seyrnge then it is better to haue had brethren , to haue lyued in their compayne , to haue sorrowed & rejoyced with them , and therfore art more happy then they that utterly haue had none at al , who for all that do neyther weepe nor lamente .

But false imagination and opinion , is the faulte hereof wherby thou thinkest that not onely he , but also thy selfe shoulde for ever live together : of whiche hope worthilie deceipted , unworthyly thou mournest for thy brother , what if in thy choyse , ye were to liue brotherlesse , or wout one onely brother who after fortye yeares should suraine the : whether would thou haue a brother with such condic-
on or liue without : Surely thou wold haue him
vnlesse

The second boke of

vnlesse to haue brethen thou think it euill,
But if to chose the brotherlesse lyfe:then wouldest
thou not complayne. But hauing the better choyse
thou doeste. What is the cause? other, then that
now thou art unprepared to digesteth thy brothers
death, but whan the choyse was made thou were
prepared. This death therfore is not to be blamed
but in opinion onelye it seemeth intollerable , and
therein thou lamentest the commodities received
(as therre is no necessytie) thou never thinkest. But
(be it for the purpose) that thys thy brother was
good and loued the muche, which as men saye, is
not common.

In brethren hard it is, to finde unfayned loue.

Truely if thou haue regard to dayly experiance
the most brothers be combersome, quarelous, enui-
ous, dissentious, captious and disdaynefull . The
poet was wonte therfore herye well to resemble
brethen to the wynds, because they euer disagre-
ed amonge themselves and layued not like frendes
or fellowes, but as those, whom discord did beste
become. *Chain* did fynde shew to *Abell* what bro-
therly loue would after be. Then *Jacob* deceiuued *E-
san*: committing his eleuen children into the seru-
tude of *Ioseph* his brother: yea some of them they
ment to haue slayne, forgettinge not onely pietye
but also their comon parents, and the innocency of
their age. After their dayes *Absolon* killed *Annon*,
his brother. *Abimelech* the sonne of *Gedeon* murde-
red his threscore & ten bretheren, one only except.

No godly law, no holy religion, no feare of GOD, from so wicked a dede could withhold him. Mether are the examples of Gentiles more merciful Atreus having murdered þ three sonnes of Thiestes his brother gaue hym therre fleshe to eate, spoyled hym of his Kingdome, and rauished hym wylfe.

Simulus and Rhesus did lykewysse one myther the other, so did also Romulus and Remus, Jugurtha was not contented onely to kill hyms brethren Adherbas les, and Hiempfales: but also before they dyed, cutte all their fleshe from their bones. Cambyses hauyng one onely brother called Smerdis a simple man and lyuyng in pnyuate lyfe by reason of a dreame was by him slayne. So lighte a cause, can cause a brother to leke the lyfe of a brother. What didde Antonius to Geta? or Antipater the Macedonian kyng? Phrahares who wythoute cause slew his thre brethren, and with theyme Herodes hyms fathet, by whom in the place of Pacorus latelye dyede, hee was Crowned kyng. The Queens of Ticia tooke for husbande her brother Hiperio, by whom she conceyued two children, the one called Sol, the other Luna, through enuie kyllid, Hiperio then caste Sol into the river Eridanus, and with sorow thereof dyed Luna. Cleopatra also) for women are not free from suche wretchednes) to thende sh: might more safely abyde to the kingdome of Egipt, lewe her sister Arsinoes and her yonge brother of the age of fiftene yeares. If þ brothers haue committed to brothers, this booke could not contayne them. My selfe haue knowne

The second booke of

when one man f'wysagylty of his brethrens death: another the yeare before , was beheaded for having murdered thre of his brethren, but the deathe of two was apparaunclye knownen . There is no thruste for Falernus moze greate, then the desyre of wicked folke to committre cruytē in their owne kinsefolke . Bea sometymes this wicked vyalence is put in proofe amouge kinsefolke of one name.

But amouge this sinfull sorte , thy brother is none. Admitte hee be good , of honeste condicions , modest and vertuous: yet what canste thou loke for moore at him, then others: for if thou seke good wyll: a frende canne do it : if necessite: thy sonne must bee preferred : if pitte: thy parentes are bet-ter : if dutye : thy fellowes are moze syt: if flatte-rye : thy seruauntes go d ic beste. Of all which nom-ber seynge thou paciently sufferest death, the losse of thy brethren ought not more impaciently to be borne . And hereof a moste euident token may be the greate constancie of the parentes at the deathe of ther children: the like loue of whome is never seene , neyther amouge brethren , nor amouge chil-dren towardest their parentes . But thus thou doest saye I loued my brother dearely , and honou-red him truely: but did he likewyse loue thee? Alexius was brother to Isaac king of Getmanpe , and by hym receyued as a companion in gouernment taken by the Turkes: he redemeid him wytch great summes of money notwithstandinge al which , at his returne hee deposid Isaac from his kingdome , put out his eyes , and kepte him in continuall pryon , Thou mayste boldlye sweare by G D D that thou

thou loued, and not be deceyued, but how thou art
beloued is hard to know. *Titus* honoured *Domi-*
mitianus, yet how manye iniuryes did *Domitianus*
do vnto *Titus*? and (as it is thought) in the ende,
wyth poysone he kylled hym. What can bee more
perillous (chiefly where is greate inheritaunce)
thenne to commit the childre to thy brothers tut-
tion: a thinge almost impossible, it is to loue truely
both the brother and his childdren, or woulde thou
haue thy brothers shold loue soe, as they shoulde
forgette theire childdren? Who knoweth whether
euill fortune shall rather take thy childdren, or thy
good brother from thee? For hee livinge eyther
without perill thy childdren myght not be left boyd
of a gouernour or not without iniury committed
to others.

Call to memorye the erample of *Childebertus* the
frenche king, who by practise gotten from theire
mother *Clothilda*, the two sonnes of his brother, &
slew them, because the lawfull heires of his brother
lived he thought by quietly hee could not possesse by
whole kingdome.

Many there haue bene seene, to commyste more
crueltye vpon theire nepheues then this: and
common it ys to take theyre patrimonyes from
them, but the occasons both of perill and iniurye
are al at once remoued. Lastly this is to be no-
ted, that nature as it deuideth inheritance, so doth
it departe condicions among brethren. If one bee
honest, an other dishonest. If one be noble of mind
an other of base courage, if one bee industrious, a-
nother is slouthfull. If thou hate thy brother,

The second booke of

why lokest thou to be loued? if thou loue him, loue
byndeth thy iudgement. And very like it is, that
as in thee there is singular honestye, so in thy bro-
ther is no lesse dishonestye, but thou seest it not,
occasion wanteth. Thy brothers inheritance
was well gotten, how well gotten? naye rather
wonne by deceite: But admitte it be (as he it can-
not) that thou knowe thy brother doth truely loue
thee, thou art childlesse, he hath children lefte bee-
hynde hym, accompte of them and let them be in
place of a brother, in education of them shalbe gre-
ater charity, and in keping greater reuerence. But
if neyther thou nor hee haue children, and hee that
bred is thy onelye brother if thou adopte children,
they shal better serue then thy brothers. Synter is
lost and golde is founde. But if this thou cannot
do sooner then thou would, yea agaynste thy will
thou thy selfe shal or long follow hym and had bee
suruiued woulde percase shantye haue wepte one
teare for thee: and if so hee had done, was hee not
by so muche wiser then thy selfe? If before him
thou would not haue died, why dost thou lament
that he is fyre deade? Other frendes do liue other
kinselfolke, and other companions. How many
brothers and kinselfolke in Christ do liue, as mortal
men and do dayly praye for thee. And thyne owne
brother is alreadye gone to G D D, arte thou sor-
tyme that he hath gaigned libertye and everlastinge
life? The occasion of everye sorowe is pacientlye
to be borne, notwithstanding the necessite of na-
ture, the custome of others, and the barbare
condition of worldye thynges do woork the con-
trary.

teary. Nayther can there come any greater griefe
to men by death, then to be berefte of chldren, yet
although the same doth happen to the whole nom-
ber of any mannes offspring and therwith al hope
of other be remoued, yet is this condicione not such
as deserueth eyther wepyng, sadness, or sorrowe.
And now let vs more deeply consider whether the
lyfe of hym that is baren, or of hym that hath chil-
dren is more happye? The childeles man hath one-
ly to lament that he hath no childe to leaue behynd
hym, whiche yf in respect of perpetuity thou solishe-
ly hopest amonge so manye thousandes of menne,
doest thou thyngke thy posterity shoulde remayne,
though the world were never to ende? But that y
worlde doth end, besydes that the lawes haue so
Determined, also al famous Philosophers, (Aristot-
le except) haue so agreed. And if thy lyfe be not co-
tinued for euer, what is that to thee? or if thy po-
sterity do alwayses remayne, art thou for that re-
spect the happyer? when the Paripateticians conclude
that the sede of the father is no portion of y childe,
but y they are whollye engendred of the mothers
bloud Galenus thincketh y the vaines, the sinowes,
and artires, are onely made of the fathers seede, al
the rest of the mothers bloud: howsoever it bee, no
graund childe is portion of his graundfather. So
subtil is this pleasure of posterity, as in deede it
may bee called nothing after a fewe yeares all me-
mory of greate graundfathers is worn out: who
is he almooste that ever knew his greate graundfa-
ther? But on the contrary parte, to so small a plea-
sure how greate a care is ioyned, hereof commeth

Sorrowy for
childles folks.

The second booke o f

perill of lyfe,charge in education,feare of honger,
care in learninge, wantonnes in childhod e, rashenes
in youth, contumacie, disobedience & disdayne.
All which in ryche men and happye tymeſ, are ſo
common ,as are accoumpted for neceſſary euilles.
Now what hope can be in posterite, when onely
charge and feare commeth thereto? People are
opprefte, kynges make warres, the Prince of Tur-
kes wþt fyre and ſwoorde wasteth all vile ſerui-
tude of al euill the worſte diaþoth on, ſome yelde,
ſome are hiddeñ in hooleſ, on euerye ſyde diſorder,
euill men are not allowed, good ſubiecles perſecu-
ted? Doest thou then think that in tymeſ of ſuch
calamitye, it is not care enoughe for thee to pro-
uide for thy ſelfe? but wyl also bee charged wþt
an increased burden of neceſſarye caſes? what can
be more wicked then this our age? When Cicero
lost his daughter Tulliola, being to him moſt deare,
did repose the chiefeſt part of hys conſolation in þ
affayres of Caſar, yet he liued vnder a myld prynce
in a Cittye plentifull, Cicero hymſelfe of Caſar belo-
ued, ſtēded of þ greateſt, & wated neither wealth,
honour nor reputacion. Then compare tyme w̄ time
that ſecurity w̄th this priuat perill the goodnes &
authoritie of Cicero w̄th thyne, the lenitie of Caſar
w̄th the ſeuerity of other Prynes? and then con-
ſider whether thou ought to wiſh for childeñ whē
Cicero did not muſhe ſorow þ losſe of hiſ? The life
of men without childeñ iſ ful of pleaſure, ful of li-
berty , & full of ſecurity, they haue no cauſe to feare
eyther injuries, ſeruitude, diſdayne or daunger of
otherſ, in peace they are free, in warres not caſe-
full.

full. And belens mee, þ in common calamities ther
is no greater care: then to thinke vpon thy kynse-
folke, In tyme of plague: no place thou hast to flee
to, in time of war thou maest not remoue: in time
of famine thou art vnprouided, whither to go. Co-
sider well these discomoditiys & see whether they
are comparable to the want of children But now
let vs returne to our principall proposition: Why
complaynest thou thy want of children? when for
thy chyld thou ought neyther to lamet who either
seeketh nothing, or as in ioy neyther for thy selfe
whose condicō is best, in respect thou art childlesse,
sith thereby thou hast chaunged perill for securitie,
toyle for quiet, bondage for liberty, & yet complai-
ness? This other day I hard certayne poore olde
women complayning & wishing the death of their
chylde, and had it not bene better for them to haue
beene childlesse then to become in such miserie as
to wylle the death of their own children? Maile
well the prayers of poore people, consider how ca-
reles they are of their chylde, & so shalt thou finde,
I tel none vntrothe. But thou art ryche? no sure,
they are onely riche þ do dwel in comon weales.
And though thou liuest now vnder a king, his suc-
cessoure may be a tyrant, one onely night may ma-
ke this chaunge. And in a comon weale whyle thou
fearest not one, thou muste lye in wayght & take
heede of many. If thou want riches there can bee
no conforte in children.

Every man moste assuredly is poore, and no man
rych: where is no security: how can þ be happy? yet
this is one most certayne condition of mortal me.

Sorrow for
losse of childre

The second booke of

That as some are subiect to the warres of divers:
vnder one all is wholy at his deuotion. Remem-
ber *Heliogabalus* thempour þ sought togethers þ
children of al Italye, what did *Astigas* comit vp-
pon *Harpagus*? or what did *Cambyses* to the *Persians*?
and chieflye to *Prexaspes*: Such is the condicione
of men, as better it were to liue in feare of warre
by sondrye *Princes*, then of one that mape at hys
will commaunde all. One *Octauius Augustus* was
a good *Prynce*, because in ciuill wares mercifullly
enough he shedde the *Komayne* bloude, but what
beastes did continually succede him? As *Tiberius*
Caligula, *Nero*, *Claudius*, what mischiefe could bee
more hardlye suffered then these monstres? But
admit thou liue in happy times, yet of them do I
receive no profe consideringe I wrote this booke
to serue my selfe in harde chaunces, not onelye in
respecte of the vaine opynion of some mortal men,
ouchyng private aduentures: but also that vn-
loked for euentes, might more pacientlye b' born:
which thoughte they bee not worse then oþer that
are priuate, yet by reason of their sodennes do con-
monly trouble men most. Yet syth wythout mine
assente this Booke mape come to handes of po-
sterity, I maye happelye be reproued for havinge
attributed to much blame to some one tyme, and
dispayred of better, wherefore let the blame of ty-
mes be lefte to their place, and (as meete it is) our
talke b' turned to conforte. Thy sonne is deade
what can more easlye be recouered? none age but
the laste, no sicknes excepte the consumption that
hyndereþ child getting: which being so we ought
not

Cardanus Comfort.

53

not to be so carefull of chylcken as of our selues.

Aristotle concludeth that at threscore yeres of age
or threscore & ten a man leaueth to get chylcken, yet
is it manifest, that some haue gotten chylcken after
so wylsore yeres, and though he fauoure and force
were decayed. And among diseases both the gout
and consumption do suffer generation. These on-
lye are thought insufficient to get chylcken, þ wants
their stonyes, or are deppurnd of their vertue: Or els
those whose baynes behind their eareþ be cut.

Fox such men as sayth Hipocrates be al barren.

How well therefore dooth Nature prouide þ what
a man most dispayreth of, the same by quick occa-
sion is supplied. There is nothing that can moie
easly or sooner come or happen to man, then the ty-
ches gotten of the father: because the wynnynge
of Glazze and freendes asketh longe tyme: but a
child is gotten in a moment. What losse can then
the death of thy Sonne bee: and though it were
the greatest, yet because so easlye and of euery man
may be supplied, it ought not to be accompted of.
But beyng poore to get riches is verye harde, fox
as the saying is.

Now riches are not genen, but wheres as riches do abondene.

But thou shalt see a man now chylcken and olde,
yet or thou sec hym nevre bee is become riche: If a
ny member be cut of, it groþeþe not againe, yf
the father dye, or brother, their lynes are neuert cal-
led back, if thy fame be perished, harde is thy repu-
tation recouered: but the losse of chylcken is so eas-
lye

The second booke of

ly, shortly, and fullye supplyed: as in this respecte
onely is not worthy any comfort, no though thou
wer assured hee were thy sonne in dede. And how
incertayne ihat is (O Lorde) who knoweth not,
thy beliefe must do it, beliefe is therein nedfull.
Quely þ fide kity of the wife, doth make him thine,
other assurance hast thou none . But if a man do
happen to mourne for the death of an other mans
childe, for by conjecture, Bastardes dye soneſt, by
reason they wer gotten, wþh feare and most vñ-
quietnes of mynde, then looke what Laughter yt
prouoketh? But now thyne owne childe(a thinge
vñknowē but only to his mother)is taken away,
what part of hym was thyne:his ſoule? I never
founde anye fo wicked as woulde be of that minde,
his bodye:howe can that bee when hee is made of
his fathers ſeede? which is the ſuperfluous noy-
ture of the thyȝde conceocktion:as the doonge fyre,
the vypne ſecōd, þ whatſoever commeth of ſuper-
fluity be oures ,then ſo ſhall wormes and Lyce be
oures and worthy our loue. Remember how muche
ſeede in tymes paſt thou haſte conſummed in waste,
eyther vpon harlots or vpon thy wyfe beyng w-
chylde: all that is loſte and thou complaynest not,
what is moze in thy ſonne then the effuſion of thy
ſeede? wilte thou then ſo muche lamente a vyle and
diſdayned thing, whereof is no reaſon. If thou re-
ſpect the beginning, thou ſhalt fynde that thou lack-
mentest none other the a little vñhappy excremet,
which beyng loſt in dreameſ / as oftē it hapneth/
thou careſt not at all, but what matter is it how
it be loſte? I meruayle the leſſe of Aristippus, that
diſtaþ.

Cardanus Comfort.

54

disdayned his sonne so much as he cast him away.
Other likewise I heare destroyed them, as *Laius*
Oedipus, *Priamus*, *Paris*. *Say* then do thou think
this custome onely of kynges obserued, but also of
priuate men: which law by *Romulus* of infamoung
memory and happy successe in Itally first was ad-
nullid. Hereupon were erected almose houses, þ
children shold no more be broughte vp by wylde
beastes. But this perhappes thou wylte say: *My*
sonne was now becomme lyke vnto me, I had spent
much money, care and payn vp hym, and so was
likely to haue ben noble, but these complaunts were
more meete for mothers: because if thou lamen-
test thy losse of money þe hadst thou more nede to
bee cur. d of the couetise, then comforted for losse
of thy sonne: And herof bee most assured that chyl-
dren do not take their maners and condicions of
their parents, and they will follow the condicions
of none lesse then of theym: which is the rea-
son why the children of pore men are more like to
their parents, then the children of the riche, because
pore men are both fathers & masters of their chyl-
dren lyfe, but rich men not so. *Whyp* shouldeste
not thou then make an other mans childe thyne?

For hee is most lyke the in condicions that is of
thyne own bringinge vp *Quintilianus* tellet how
Alexander had certayn imperfecteds of *Leonida* his
Tutor, which he kept still beyng come to mans e-
state. For though wee eschewe the imitation of
vices, yet in vertues we seke to follow them.
Therefore if he that is dead was loued for vertue,
we commend thy meaninge, but yet (O Lorde)
howe

The second booke of

Howe pleasant, how happye is that lyfe wherunto
from this obscure darchnesse thy sonne is gone, yea:
howe sweete was that traunayle? Neyther do I
thinke it nedesful to declare those ioyes & pleasures
which our soules haunting forsake these earthly plea-
sures do possesse: for whyle the soule is laden with
that heauey burden, it comprehendet immortal thin-
ges wyth the mortal. Scattrelye it can be expresseſſed,
howe much force, dignitie, and glory the soule be-
yng at libertye haue. For the conceiuing, and not
the teachinge whereof, albeit a man in thys lyfe,
be never so excellēt, he is notwithstanding imper-
fecte, because he is onely a man complete that un-
derstandeth which the soule beyng closed wþin
the bodye cannot doe. Therefore what maruayle
þat þe soule, so slowly and painfully deparceth
itþ the bodye? Lyke wylle wþth greate laboure &
much difficulty a man is from his mother brought
forth to this vale of misery. In consideration of
all these the bitternes of sorow for thy sonnes de-
ath should be the leſſe, wayghinge the glory which
he nowe hath & the reputacion of his youth toge-
þether wþth the weareþe abode hee made in hys mo-
thers wombe. Nature hath ordayneſſed, that al gre-
ate encrease of felicitye is attayned through harde
labour. With the same reason shalt thou be confor-
ted, þf thy son be an infant and thyne onely sonne
(I omittē to tell what hee maye hereafter be) but
nowe he hath hyt þ marke for which he was borne.
For is there any other end whereto we were born-
then death: as the bodye for the soule, and as slea-
wyng for watching, so was lyfe geuen unto vs for
deat.

Death, wheresoer as sleape is necessarye for all men,
some more, and some lesse, so is lesse, for the Soulles
wherfore if thou want meane to get an other son,
then choose thou some other one of thyne affinity,
and bryng him vp in learninge, honeste disciplyne,
so hardly shalt thou fynd such a sonne made by his
parentes. If such a one by educatiō thou makest,
thou garnest thanks of God, whose childē we all
be of thy country which is mother to al men; Nei-
ther in duty shalt thou fynd him inferior to other
children. It is not my meaninge to wish the death
of children, but that paciently men shold beare yt,
nether will I that the childe of an other shoulde
be preferred before our owne, but rather that thy
son be so brought vp as he may, deserve to be pre-
ferred before others, yet if wee consider succession,
we shall fynde that excellent Maysters haue hadd
notable schollers, noble fathers, vyle childē: And
to omit al others. Socrates was not esteemed of his
sonnes, but by Plato his scholler was praised to the
skyes. Did not Theophrastus commende Aristotle
more then Nichomachus. The aunciente examples
do shewe that the scholars haue proved not onely
more worthy then sonnes, but also more thankful.
what sonne was ever so fauourable to his father
as woulde yelde him the glory due to hymselfe, as
Plato would haue done to Socrates? Besydes that
men of notable vertue haue not onely wated chil-
dren but also never sought for any. As Thales, Zeno
Plato, Appelles, Diogenes, Galenus, Virgilius & Homer,
and to some they haue come as it were agaynst
their wylles as to Alexander, Julius and Caesar, And

The seconb booke of

no' meruayle þ noble men haue seldoine vertuouns
chylđren. Surely I think so; some great respectes
it commethe to passe, that of some noble parentes
vile chylđren shoulđ descend, whiche was very well
& pleasantly witnessed of *Spartianus*, whose wordes
are these Remembryng with my selfe O *Dioclesian Augustus*, that almost none of these greate men haue left as
ny son very good or profitable. It appeareth therifor
sufficiently that worthy men haue eyther died with
out chylđren or haue bene without. And first let vs
begyn at *Romulus* he lefte no chylđren. Ne yther had
Numa Pompilius any that could profit the commo
weale. What had *Camillus*? were his chylđren lyke
hym? what had *Scipio*? What had the two *Catoes*
that were called the greate? then what shoulde I
speake of *Homer*, *Demosthenes*, *Virgilius*, *Crispo*, *Tere
tius*, *Plautus*, with divers others? What of *Cesar* or
Tullius, to whom alone it had bene better to haue
bene childlesse. What of *Augustus*? who thought
he had the choyle of al,could not addopt one good

Traianus was also deceived in the electiō of his
heire. But omitting adopted chylđren let vs speak
of babes begotten by *Antonius pīus*, and *Marcus* the
goddes of the common wealth. What man hadd
ben more blessed thē *Marcus* hadde hee not lett be
hynde hym his heire *Commodus*: Or who had bene
more happy then *Seuerus Septimius*, had he not got
ten *Bassianus*? What doe wee learne other by these
ensamples, then that Chylđren do not take thaire
myndes of their parentes, but of G D, other
wyse they shoulđ be lyke to them. Nor in dede we
cannot call theym oures, but chylđren of god the
com

common father, and they oughte to bee imbraced
for their vertue, not vertue for the, whiche if me in
worldly procedinges did mack, they shold be like
to Goddes and leade a blessed lyfe. But nature
hath laboured somewhat to deceiue vs in the loue
of childe[n]: that is to say, þ every man do so much
care of that, as for that, we faile not to forget þ loue
of our selues our country, of god, and that which is
most) our childe[n] & al. So dotingly we do loue our
childe[n]: as we se me rather to hate the. we bring
the vp not in vertue, but in iniury: not in learning
but in lusting: not in feare of god, but in desire of ri-
ches: not to liue long, but to þ performance of soule
delites: yet was it not nature þ made this default,
of foolish care, & of imoderate loue to whom she gaue
a certain modell desire of honger & chirst to eny whole
creature, so far as was nedefull. Yet through im-
perfection of mynd, onely mā wout honger eateth &
drinketh without chirst, & without necessity dothe
use eny sorte of delight. And in lyke sorte doth hee
loue his childe[n] so much, as not onely he suffereth
them, but for them the fathers wil also do euil, and
attempte al wickednes, and thinketh them of his
owne making. But assuredly they are not, but
bee the workes of god, who gaue them mynde,
life, forme, force, maners, wit, and encrease

And of these the father made nothing. Then
leauie I saye to lamente for that is none of thyne,
hee that made it hath called it agayne vnto hym,
to whose Commaundemente yt is bothe Juste,
and Godlye yt shoulde obay. And if thou de-
sire to knowe whether this Loue bee Naturall,

The second booke of

or like vnto other desires, an imperfectio of minde
Beholde other liuinge thinges, who after educati-
on do never knowe theire owne, nor loue them.
But if this were a gift of Nature, it shoulde by rea-
son of pitte, and necessity rather be in children to
wa:des their parentes, then in parentes towards
their children, whiche example Nature as it semeth
did not forget in brute beastes: so among birdes,
þ Stork, Among four foted beastes, the Dormouse,
doth feed his aged parentes. But after the first e-
ducatio, of loue borne to their parentes no syne is
extant, but men (by study as it were) doth passe o-
ther living things, through þ imperfected of mind
esteming hymself to much. The pitie of brute bea-
stes commeth altogether, whē bothe of educatio &
loue thend is one, during whiche time the old bea-
stes be weaker, laborsome, leane, carefull, and ini-
scerable, as to al men it doth appeare. Surely it
seemeth a greate madnes to torment thy mynd con-
tinually with his nedlesse care of posterity, nor be-
lydes that, this Desyre is neyther reasonable for ne-
cessarie, someman may iustly maruayle, why it is
so common, but the answere therunto is not dou-
ted of. If fyrt thou doest shwo me the cause why
so many men became couetous, freful, and subiect
to desires of luste. And al these besides they be vi-
ces, not naturall nor reasonable, are also dishonest.
Yet thonly loue of childre after educatio though
it procedeth neither of nature nor reason: yet is it
honest. But I haue perha:ps in so apparet a firm
matter for wylle men spoke more then was requi-
site. And haue vsed reasons true, though subtill and
shorte

Shoite. Therefor let vs come to longer speach, and arguments more plaine, least I seeme not so much to proue, as to deceyue, thy sonne therefore beinge dead: consider syrste, whether hee was well reported or accounted wicked? for many times the son of a good father, is seene to proue an euill man, by reaso the homely vices are hardlier discovered then the exterrnall: besydes þ, loue bindeth iudgement. Whereof a fable is come forth, how the Cuckow in olde time, for her yonge birdes, contended in singinge with the Nightingale and hers: appointinge the Ass to be their Judge, whose sentence was þ he knew not which of them did singe most sweetly, but well he was assured the Cuckowes dyd most playnly and distinctly pronounce their notes. So the chylđren of every one are not onely best loued, but also the euill by the euill are most allowed of. In which cases, as we haue also seene me of right good iudgement, meete it is that we shoulde not onely lament but also reioyce. And in auncient tyme they did much more then this, for both *Manlius Torquatus* againste his son *Decius Silanus*, pronounced to cuttell a sentence as w^t a cord he hāged himselfe. And *M. Scaurus* findinge his sonne amonge others fleeinge beinge only guilty of feare, dyd force him to returne to his enemies & be slaine. Likewise a wo man of *Lacedemon*, killed her son for his flouth, and returninge from the warres, of whom thys noble verse was written.

*Thou daſtard knight, Damatron, thy mother here haue ſlayne,
That doſt bothe her, and Spartayn bloud: with cowerdice diſplayne.*

Such and moſe wicked ſonnes being bereft of

H.j.

lyfe

The seconde booke of

we do thereby ceasse to offend their parents & kinſ-
folke,pea are alſo themſelues ſaued fr̄ greater in-
famy. Some ſoules haue not forborne to coſpye
the death of their fathers. As Blandenius Zefides,
who ſtewe his mother, & Euander that at the per-
ſwadiō of his mother Nicofratus murdered his own
father, and for that cauſe was banished Itaſ.
Such monſters, as they are, beinge left alyue, are
cauſes of many euils: ſo Paris was the subuerſion
of both Priamus house and country: not withſtan-
dinge, when he dyed, Priamus wepte. So fooliſhe
are mens cares; þ they wiſhe they wot not what,
excellinge (as they thinke) the Gods in wiſedome,
a reproue thole þ in their ignorance ſhall proctre
their good. For if thy ſon were wiſe, honest, godly,
& nobly minded, hauinge hope of childeſ that may
ſupport thine unweſtly age, what is waitinge in
the graund children? and if none be, a fond thinge
it was to hope þ he would not, nor could not do.
But ho'wevver it bee, greater is the daunger of
them that are worse then death, then hope of thole
he hath, to proue better. And miſery, viley, shame,
continual grieſe and diſdaine are al moſe euil then
death: Death is common to all men, but theſe to
few, who alſo are all ſubiect to death. Were it not
better by dyng to preuent all theſe iniurieſ, then
to haue thy deſtre so dearely bought? For neceſſa-
ry it is that who ſo will live olde muſt ſuffer ma-
ny euils. There is almoſt no mortall creature ly-
ving longe, but at ſometimes before he dieth doth
hate hiſ life whereto put the ſaying of the Poet.

Allbough unweldey age, when thy feare doth meare arraye,

Nos

Cardanus conforte.

58.

None other ill did bringe withall, but that, (as men do say)
By laininge longe full oft w^e sc: which we woulde not beholde.

Truely if such desyre thou haue of chyldren, if thy sonne died thou beinge olde, thy time to followe is next: if in thy routh then hast thou hope enough to haue more. Finally Sorrow is a womanish thing, and not fit for men. Therefore the Lylians were wont to constraine mourners to weare womenes garmentes, to thende their garment might agree with the minde, and surely not wout occasion be cause amonge all people, the more vyle they be, the more beastly they lament. As women fyre, nerre children, & the barbatous men, the greatest number of whom be effeminate. Contrarywise men þ more valiaunt they be, the more they oppresse their griefe and soner drine their Sorrow awaie.

This sort of Sorrow goeth to the infernall God and as it is bys custome in many others, so doeth he bse to call them nearest to hym, that mosie do honour him. But if at the beginninge thou drine him awaie, and suffer not thy mind to be infected, full farre shall he be from thee: But beholde how comely and honest a thing it is that a man of good peares, beinge well counsayled by others, shoulde in womens weede, beastly weepe, waile, cryout, and lament.

O gentle wit. But though he dorthe none of all these, yet inwardly to torment himselfe with sadness is the partie neyther of a wyse nor valyaunte man: but of on^r that scratcheth rather the reprehēsion of others, then knoweth what is seemely.

Howe much better were it for him often to re-

lit.

mēber

The seconde booke of

member vmbres somnum Homo ?

What coulde haue bene better sayde ? So subtil
and fugitif is the life of man, as of al other thynges,
seinge shadow is most subtil and sreepe moste
deceiueable and incertainte, what shal the shadow
of sleape be ? And yet notwithstanding this is the
lyfe and glory of man. One other wrote thus.

As the generation of leaues is, so is also mans :
for in dede what dissimilitude is there ? leaues do
fall by force of Sonne, showers, wynd, hayle, yea
(and if all faile) by themselves : Euen so the life of
man, beleue me thou hast received none injury at
al, death is the gift of God, and God doth wrong
to no man. If condemned, by boyces of assente
thou be deposed from Authority, thou wouldest
chyncke that it were meete to beare it wyth pati-
ent minde, though that injury cannot want suspi-
cion, reproch, and falsoode.

And now when thou fearest none of these, dare
thou disallowe the Sentence of God ? And doest
thou not remember that whiche Leontius Neapoles,
the Bishoppe, telleth to haue happened in the lyfe
of Iohn, Patriarche of Alexandria . To whom
when a certayne man had offered seuen poundes
of Golde to pray for his onely Sonne who am-
meth past, was with a Shyp & great riches drow-
ned, after a fewe dayes obteyned of the Patriarke
hys desyre . And while in the meane space he con-
tinued in sadness, he dreamed one night þ the Pa-
triark appeared unto him saying. Lo according to
thy prayer þ thy son might be saued so he no woe is,
because he is dead, but if he had liued, from wicked
lyfe

life & damnatio after death he could not haue been
preserued god only knoweth what is expediet for
vs when we are ignoraunt our selues and know
not what is to be desyred. wherefore it is conuenient
that we do not only receyue comfort, but also
reioyce at the death of our neyghbours, of whom
if thou despyst to continue any memorye, though
often tymes also thou wantest their compaunce, it
shall be both to thee and thy posterity continued by
his noble tombes, pictures, statues, verses, orati-
ons, dedications, institutions of eternity and Sa-
crifices. Is it not more honest and pleasant to ex-
symme thy selfe to these comforts? to commend his
glory to mortall men? then with weeping & wail-
inge to kyll thy selfe? Yet as to them that are en-
dowed wþþ vertue, and acknowledge the felicit-
tē of soules these are superfluous, so to theym of
maners more frayne, such synde of comforts are
not unseemely. For *Augustus* hanged in his bedde
chamber the picture of hys graundsonne beinge a
childe of him dearely beloved, and so often as hee
came vnto that chamber hee never sayled to kylle
the picture. *Alexander* dyd set vp certayne images
to *Fabius Quintilianus* not wþþ teares, but wþþ
a solempne oration (conteyning the commendati-
on of his sonne) did bury him. what did *John Mc-
fie* who in hys fathers name falsely turned the ty-
tle of his booke? So did also *Zoar* & *Aristotle* write
bookes to their sonnes. So dyd *Ciceru* & *Plato* in
their disputations call vpon their brothers & fren-
des, not in mourning garments and weeping, but
wþþ monuments everlastinge honored the same

The seconde booke of

to their posterity. But now w^e reasons (I thinke)
sufficiently it is proued, that the deathe of children
is neyther to be so lamented nor euill. Let vs no^w
procede to tel how manfullly our elders were w^ot
to beare such mishaps. Octavianus Augustus hauing
within twenty moneths lost. iij. of his nephewes
was not moued so much as he refrayned to speake
dayly in þ Senate. Demosthenes the vii. day after þ
death of his only daughter put on his white gar-
ment, was crowned, & sacrificed an ore. More va-
liantly did Dion, he being in counsele of the comon-
weale, and informed that his only son had fallen
from the house toppe and broken bys necke, gaue
order to his frendes for his buryall, & notwithstanding
dinge proceeded in his busynes begonne. Like here
vnto did Antigonus, he seinge his son slayne in bat-
tayle, gaue none other signe of sorrowe but sayd. o
Alcione later shē thou ought thou art now dead,
for so manfullly assayling thy enemies, thou doest
not greatly esteeme my warnings nor thine own
weldoinge. The constancy of Pericles can be infer-
ed to none of these, for whē within eight dapes, he
had lost his two sōnes, Paralus, & Xantippus, yonge
men of singular wittē did not withstandinge put
upon him his white garment, was crowned, made
orations to the Athenians, & comminge from bys
house when his children were dead, w^e mercelous
constancy of minde gave counsel & bittred reasong
of þ discipline of war. So vpon a tymis Anaxago-
ras his scholematster being in disputacion, woord
was brought of his sonnes death, wherat he pau-
sed a little, but by and by confessing he had begot-
ten

ten a mortall creature, proceeded in disputation.
when *Paulus Emilius*, had taken in hande the Per-
cian war, he praised the Godz that if any calamity
were comminge to the Cittye of Rome, that they
would rather lay the same vpon his house which
either through his prayer or hap was perfourmed
And when of his four sonnes he had adopted two
into the family of *Scipio*, within fe w dages after he
lost other, neither did he with lesse patience bere
this, then valiantly he wished the other *Tynnichus*
also a *Spartayn* left his posterity, a monumente of
worthy ensample. When *Trasibulus* his sonn in the
warres against the *Argivi*, was slayn, in this ept-
gram, is declared the nobility of his mynde.

*It foweth well that cowards wepe, when they be brought to graue
But thou my son a Spartan true, no weping teares shall haue.*

*He hath as mee thyngketh folowed the sayinge of
Papinius.*

*Anoble death doth parentes please, and God such soules do like:
The valiaus myndes do gaigne increase, when lyfe do so remoue.*

We see that some haue not onely in the death of
their children witnessed their greatnes of mynde,
but also did procure it, and thereof proceded great
profit. when *Brutus* openlye punished hys two
sonnes, what terror think you was it to his Citt-
zens? what desperation to his enimies? what ad-
miration to his neighbours? So as the exmple
of that valiant deede, was not onely the occasion
of great encrease to the empyre, but also, for certeyne
yeares after it contynued in libertye not so muche.

H4. shewed.

The seconde booke of for feare of the papus, as for emulacion in vertue.

What is by thensample of Abraham vpon Isaac
shewed other then that men shoulde so loue their
children, as in them to put no trusse at all? but e-
uer to honour God so, as we may forget our chil-
dren, and such are worthy greate reward. For whi-
che his carefull obedience he is made father of ma-
ny nations, neither shall his seede at any time de-
caye. This was a greater argumente of courage
then that of Brutus, for hee murdered the greate
leste the children of others his heires, the other in
fleinge became childres. Hee by the handes of an
other commaunded his enemies to be slayne, this
man murdered those that obeyed. But let vs re-
turne to ensamples of succraunce, and a shame (it
were) that women shoulde for fortitude excede
men. Amonge whom what may be sayd of Tomy-
ris queen of Massagetas, who hauing her sonne slaine
in battayl, (wherin her enemye Cyrus also dyed)
without teares made greate feastes, the hole armie
likewise slaine. Also Cornelia mother to the Gracchi
of a great number of sonnes, hauinge onely C. and
T. left, yet when they were in a time of sedicion,
most cruelly slayn (besides calling only to memory
their father, & their owne worthy actes) did not o-
therwise make any shewe offortrowe. Argilion the
mother of Brasidas the Lacedemonian king, hearing
her sonne was slayn, dyd neyther mourne nor la-
ment, but asked if nobly & worthely he died. Cyrtias
likewyse a woman of Lacedemon when her sonne
was brought home almost dead, and his frenes
lamented she sayd. No silebitis inqua? Declaringe of
what

Cardanus comforte.

61.

what blond he was descended: She sayd one body
hath ouerthro wē other in fight, yet after being re-
covered & growen to mans stāte was slain in bat-
tāl, which being told vnto his mother, she answe-
red saying was it not expediet þ going to þ wārs
he shoulde clea others, and be slayne himselfe? but
more wyllyngely I receyue knowledge of a deare
worthy of me & his predecessors, the if in slouth &
idlenes he had liued. One other womā moxē val-
antly bare the death of her sonne in the syelde say-
inge, let cowardes complayne, for I wyl wytch-
out teates and meeclē bury my sonne. And a no-
ther(a woman also of Lacedemon) hauinge lost in
warres her fīue sonnes, standinge vpon the wal-
les of Sparta and listninge for the event of the bat-
tāl, when she sawe a man comming, asked what
was done? (he thinking she had asked of her son-
nes) aunswēred, they are all deade: whereat the
woman offended, sayde, it is not that ill lucke I
aske, but how speedes our countrey? then he telling þ
the victoře was gotten by the Lacedemonians, the
woman sayd wytch al good will I receyue know-
ledge of my sonnes slaughter. In olde tyme such
was the nobility of minde, both in men and wo-
men, as well for courage as counsell. But nowe e-
noughe or rather as I thinke to much haue bene
sayd as wel of them, as also appertaineth to death.
It is not therefore needful to speake of frendes,
kinselfolke, or wiues, seynge of them the plentye is
great, the condicions vncerteyne, and the necessi-
tātē little: yea the cares and disquiet of wiues, doe
almost counteruayle the sorrow of theyr deatħes.

End

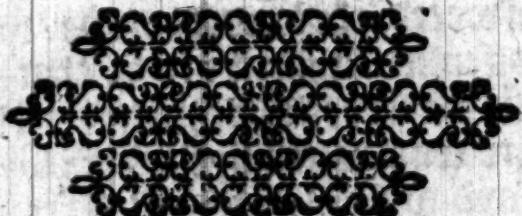
Sorrowe for
frendes and
wiues.

The seconde booke of

And though he boyues were not shrewed nor com-
bersome, yet can no man at any tyme longe want
a wyse, sith one may be taken after an other. And
albeit þ. boyues were all good, all frends faythfull,
and all kinselfolke kynde, yet seinge the death of a
brother, a sonne and a father is pacientelye to bee
borne, a follye it were to lament them, or call such
doubtles matters in question. But rather resolute
wyth thy selfe, that death is the end of euill to foo-
les, and to wyse men the beginninge of all good.
And as sayth Menander.

Whome God doth loun: in youth he dyes.

F I N I S.



OF COMFORTE

the thirde Booke.



W^tch longer then was determin-
ned, & more at large haue I dys-
coursed that kynde of comforde
which to sorcwo and death doth
appertayne: not only because I
thincke þ occation of griefe whi-
che groweth eyther of pryuate
death or losse of stendes is little, or lightlye borne:
but also þ in these daies men do so much despise rit-
ches & auctority, as til death doth euē at had drauo
on, they take no care at all. Eche man in tima-
tion alloweth hymselfe longe tyme of lyfe, disday-
ning death as a thinge not knownen in this, but an
other wold. But ritches, and present auctority,
are on euerye side sought for, as iopes which be e-
uerlastinge: Yet not contented with this, they al-
so reprove, condemne, and despise the quyet lyfe of
such as are not wth iske madnes delighted. For the
chiekest care such men do take, is þ of al other they
may be accoupled most wise and happy: neither of
whiche (in iudgement of those that disdayne them)
can be allowed. Then when these wealthyp men
perceine that the others are not greatlye greeued,
forthwith they fall to hate and persecutio. So as
although men could willinglye suffer they bace e-
state: yet beinge driven into any kind of necessity
or calamity, straight waies they lament and com-
plaince: so as by confession of them, for great despise
of

The thyrde booke of

of ritches, the ritch men are allowed of and pray-
sed for the willest sort of men. But seinge the estate
of tyme and worldely procedinges are not euer a-
like, nor meane not to speake much of that calam-
ity whiche these ambitious men do thinke the grea-
test, but of that misery whiche may so truely be cal-
led: for such kinde of men do laboure to continue
after death, and gloriy in theyr owne happiness. As
the Poet wrytinge vpon the combe of a certayne
happy man sayde.

*Yp̄d my corps ponre forth by wyne, O frend that comes this way,
And on my combe myt pleaseant hand, shy precious splices lay.
No gulfe of griefe my grāme shalbe, but springe of lastinge bli,
I am not dead but changd my life, to such my fortune is,
My former ioyes are not decayd, but as they were before,
If anghi or naught I beare in mynde, yet bleſt for envermore.*

O merye man, howe aptly hath bee nothynge
sayde, for this presumption to continue felicity af-
ter death, is a thynge altogether vaine, and forsak-
en of the very authořs thereof. For well wee see
that after death, the glory of ritches doth in short
space decay. Not onely because great nombers do
dayly aspyre to this praise: but also ritches it selfe
deserueth no glory at all. And amonge so manye
thousād thouſāds as in their tyme were famous-
ly ritch, yet few of them haue come to our know-
ledge. *Gilias, Cresus, Mydas, Pythius, Meāder, Ericto-
nius, Syſphus, Tantalus.* Of the Romaines that had
beene bond men, *Amphion, Menecrates, Hieron, De-
metrius, Pallas, Calistus, Narcissus.* Of freemen,
Drusus, Cacilius, Sylla, Lucullus, Linius, M. Crassus. Of
kinges, *Salamon and Ptolomeus,* were all reported
so

Onelye for ri-
ches fewe men
gayne glory.

for notable ryche. But Gylas became famous for li-
beralite, Cresus and Crassus, for theyr myssfortune,
Sylla & Lucullus for their victories, Mydas throughe
Silenus. The Romaynes that had bene bond men
by the abuse and riot of Rome: Salamon for wyses
Dome, Tantalus for wicked lyfe, Meander and Pythi-
us for theyr bountye to the Persian kynges. C. Calius
for his Testament: Ptolomene for princely maiesty,
Erictonius and Syphus through Poers libertye. L.
Drusus for hys magnificence. So as none almoste
for only riches gayned glory: although they were
such me as might easilier attaine to fame for ver-
tue, then so greate riches. To what vse that after
death riches shold serue no man knoweth, nor can
imagine. And although that after death they dyd
yelde glory to thee and vse to others, yet the same
is to thee nothinge at all. Rather ought thou re-
member to passe into those partyes, whereth thou
can carry nothinge besydes thy vertue and bytes
of mynde, wherelsoever therfore thou shalt dpe,
wyl come to memory not thy riches, but thy sin-
full offence, not thyne honour or auctorite, but
thy hope and sayth of Saluation. For at that in-
stant (I omit thy former miseries) all thinges shal-
be subuerted, & to thy sight the hole worlde shalbe
turned to the fyre, Chaos. And as the lande doth
seeme to moue in the sight of such as sate in þ ship
(a yet in deed doth not) but it is the ship that remo-
ueth & not the lande: so in the houre of death shall
the whole worlde seeme to be subuerted, wherē thou
shalt for euer take leaue of earthlye lyfe, never ag-
ayne to see thy worldlye frendes, nor thy ryches
wherin

The thyrde booke of

wherein thou so much delighted: Therefore if after death thou hopest of any lyfe, why doest thou not consume thy tyme in vertue? or if none? yet why seekest thou not thyne owne quiet? syth for other lyfe thou lokest not, nor hopest to returne agayne to this. But happily it may be sayde that this sorowe is sweete (as it is to rubbe a sore) A pleasure it is to be ritch, to gouerne, to be praised and to oppresse others, and thys is the vttermost marke of mans felicity. O foolish imagination: but let that passe, so thou disproue not others of sundry oppynion. Yet, if without offence I may so do, let mee aske whiche men lyke vnto children do builde houles that will by and by fall downe? why doe they baynely trauayle, not onely in bodye, but also in minde? Yet let vs a whyle conuert our speach to other matter (for I am enforced manye wayes to digresse from our purpose) and let vs fyrt declare why my former booke became so longe: and there withall shewe that for all calamities (if any seeme intollerable) there is one remedy. It was therefore with great diligēce approued that death is not to be numbered among the evils: for seinge the meane to come thereunto is open to all men, none (but such as willingly are) can iustly be called vnhappy. Tiberius suruayinge his pryloners, was asked by one of them howe lond he shoulde dye? aunswered: I am not as yet reconcyled vnto thee. A true aunswere surely in respect of the matter, but tyrannous if thou consider the meanyng. And this was one other cause why my last booke was p longer. for against al sortes of miseries there speiall

Against al mi-
ties three re-
medies.

ciall remedyes we haue, Death, myfdom, and fortune. They are comonly constrainyd to use þ helpe of death, that cannot take commodity of the other two, being fallē into those calamities whiche seeme the greatest. Nowherefore Damidas the Lacedemonian seemed discretely to aunswere one saying vnto him, that valesse the Lacedemonians were reconciled to Philippus, they shoulde be in greate hazarde (for at that time the Lacedemonians were the kinges enemys, who had wonne Peloponessus:) O cowardly man quoth Damidas what can be intollerable to vs if we feare not to die? In like manner a boie of Lacedemon being taken by Antigonus, and solde, in seruice meete for free men, dyd wylfullye peilde hymselfe to take paines, but when he was employed to vile workes (as amonge the rest, to empty vynals) he refusid to do it. For which, whē his master did sore threare him, he forthwārd climed vpon the toppe of the house and sayde, now shalt thou knowe whom thou hast bought, and therewithall cast hymselfe downe headlonge. So Crassus beinge taken prysoner and fearinge dishonour, with his ridinge rod he stakē out the eye of a barbarous souldyours, who moued w̄re foriby w̄th did flee hym. A common experiance it was in þ old time, by willing death to eschewe longe or shamefull kinds of dyng. And if I shoulde wryte the names onely of such as in the taygnes of Nero, Caligula, and Tiberius, did willingly kill themselves, the history would be so longe, or if I rehersed the number, no man woulde beleue me. Nowe whylest we speake of these voluntary deatxes, it commeth

To him that
feareth no
death, nothing
intollerable.

The thyrde booke of

Item to memorie, that nat longe since in the
City of Venis their liued a certayn Apothicary who
for some great offence beinge condemned to dye,
Desyred to speake wþ his brother, who in killing
hym delinred certayne popson whiche he brought
in his mouth closed wþ a nut shel, by force where-
of, after a few houres he dyed: whereby he saued
himselfe from longer sorrow, and eschewed the re-
proch of dishonourable death. We read that some
men to auoyde extreame sickenes, haue voluntar-
ily ended their lives: of which nomber was Pom-
ponius Atticus, a famous man extremely tormented
wþ a greuous disease, & at length findinge some
rest, pyned himselfe for not falling into his former
paynes. In lyke maner dyed Corellus Rufus to a-
uoyde the paynes of the goute. But our Lawes
do not permit any man to procure hys owne death
and for good reason: for that nothinge should be
intollerable to a Christian man (onely extreame
tormente) whiche the Lawe doth not allowe, yet
by law is permitted. Now let vs prove þ besydes
this intollerable sorrow (and þ not all together ex-
cept) there is nothinge that can make a man discou-
raged, and that all men beinge wylle, are equallie
happy and vnhappy. So as I may thincke with
Socrates, þ if all mens careþ and euils were by one
assent layde together on one heape, and equallie
decyded to euerye man alyke, after wee had seene
the greatness of other's greefes, we would chouse
to take vpon vs our owne, rather then to abyde
the chunce in devision: because each man know-
eth his owne euils, and is ignorant how great the
greefes

All men equal
ly happy and
vnhappy.

grievous of others be, which is the reason why he
man thinketh himselfe most vnhappy. In discouſe
whereof two thinges maye bee obiected: the one, þ
this booke can onely profyte those that be learned:
and also withoute this, the learned by readinge of
Ciceron, chieflye his booke, *Definibus bonorum*, his
Tusculane questions, his *Paradox* and *De Senectute*
Plutarchus, *Petrarchus* & *Bætius*, with diuers otherg,
shal fynde no ſmall remedye in al calamityes. And
how ſhall the ſymple and unlearned ſort (as is the
moft part of the people and many gentlemen alſo)
take profyte of this booke? So as in comfortinge
the learned I ſhall ſeeme presumptuous and for the
unlearned ſuperfluous. But I neede not feare to
be herein accuſed, because (as at the beginninge I
ſayde) my other booke ſwert made for others uſe,
but this onelye for my ſelfe, which thoughte it can
not compare with the eloquence of Cicero, the gra
uitye of Plutark, the subtilitie of Petrark, or Philolo
gy of Bætius, yet is wel lyked of my ſelfe, for that
reafon I alledged at the beginninge in childdren, þ
every one loueth his owne woyke. Yet haue we
erred? who knoweth it not? but thofe errors are
tolerable whiche harme not others, and proceede
of nature. The other wherof I muſte accuſe my
ſelfe, is, that ſome wyl happelye ſaye, that when a
man enioyeth health, he maye easelye counſell the
ſycke: whiche is as muche as to ſayl wade wyth
dayne wordes, that in workes we do not perform,
and therefore in ſpeache onelye doe make a ſhowe
of vertu. Of whiche blame Cicero, Plutarchus, Petrarcha
and Aristotle himſelf do excuse me, because they

I extolled

The thirde booke of

extolled magnanimitie & yet in aduersitye did not
she we it and chiefly Cicero, who of all others de-
clared hymself most base and abiect of minde. The
others endured no greate aduersity, for besydes a
little tyme in banishmente they liued rych and fa-
voured wþþ Princes, and that worthelye. Also it
is not requisite that all good men, though they be
valiant of minde with peril of their persons should
put their valure in proofo, the one is a tryall of for-
tune, the other of vertue. Neþher is it euer neces-
sarie that such as saye well, shoulde also liue well,
for trutþ sometimes is maintained by wicked me. But
although by dissembling I might escape these
reprehensions: yet where I say that for allaye of
myne owne griefe this laboure is taken in hande,
hardly it is allowed in reason that they that haue
alwayes liued in prosperity can aptly perswade o-
thers comforþe in aduersity. For if a man woulde
so do, yet were there small good likelie to followe.
This booke shall therefore gayne the more credite
wþþ others, that I my selfe haue bene in misery.
And although (as erst I said) euery man may prasse
vertue, yet is it not the part of those þ bee honeste,
to direct a life contrary to their own wordes.

How can we leade the like lyfe, either in fortitude
or pacience, or declare þ same to other, if we haue
alwayes liued in prosperity? Therefore should I o-
mit þ greatest & most necessarye part of this booke

If I leaue vntolde, þ(as I think by devine desi-
nys) I was begotten, born, & brought vp in great
misery, & so hane almost til this day liued. For such
as do perswade others to susteyne great payne, if
they

Cardamis life
in a scrye

they themselves haue done the lyke, thereby they procure their words both credit & authority to be the rather belied of others. So did Aristides, phocio, Socrates, Plato, Cato, al the Propheters and holy men, penaþ author of al good IESVS CHRIST.
Yet haue I not induced these worthys menne because I woulde seeme to contende with them in vertue, but rather folloƿe theyr order of lyfe. And the more basely I was borne, the moze may others (if they wil) hope to eccll my pacience in aduersite. You shall therfore fyrlste understand, that in þ tyme of pestilence I was conceaned my mother as I thinke vndelucted becaine partaker of my misery & was forced to flye. The 8 daye of the Kalendas of October, in the yeare of Grace 1501. halfe deade came I into this world, when all men dispairing of life, by vertue of a bath made of vynge I was receaued: within thre monethes next after I loste two of my bretheren & on sister, the plague continuinge in our City. The sicknes spreading more abrode in Padua, sodenly of þ same deach died my foster father. Afterwardes I was boldly and charitably receiuued into þ hādes of Isidorus Resta a noble gentleman & frende to my father, where after few dayes I fel sick diseased wyth the dropfyre and flare of the liuer, yet neverthelesse preserued eyther through the iuste or mercie of GOD, I knowe not: no kynde of sicknes was afterwards unipproued, tyl I attainted eyghte yeares of age. At which time I became seruaunte to my father, till I attayned the age of nitetens. O Lord euē thus I passed the flower of my youth bōch without

The thirde booke of

out delight and studye. At length perceauing that by force I myghte not compel my father, entreate hym I could not, and to deceave hym I thought it dishonestye: for loue of learninge I intended to haue entred into Religion. My mother then seeing her wante of children, entreated my father to put me to schole, where I remembryng my time already lost, and the shornes of mans lyfe, earnestly applyed my selfe to study, euer in feare least my father hearing some euill reporte should take me awaie. And there as one neuer in schole before, I was not a litle troubled wþt hardnes of the latyn tongue. Yet amonge all these laboures my fathet did graunt me leaue to studre the Science of Geomatrie & Logick, wherien although he helpe me onely wþ a few good lessons, bokes & liberte, yet through study at spare tyme I did attain vnto them. Then absence increasynge my fathers good opinion, the plague beyng greate he dyed, having newlye begonne to loue me. At that tyme þ cruel warres began in our contrye, beyng poore and boyde of all other helpe, through greate care & diligence of my mother I was sustayned, when my small patrimonye suffised not. Soe suche as it was, I did consume it in the office of Rector in the Universitie. Neyther hadde I any other meane then Chesse playe to procure my selfe a living.

So beyng from one misfortune to another transþported, I settled my selfe in the towne of P A V I A, wher by practice of þhisicke (though þe poorelye I sustayned my selfe and my familie, as on(that besydes I had nothing) was indebted by reason of

of my bayne office. Then by my mothers letters was I called home to my country, where I found nothyng well ordered, no; no frende, my cosyns sued in lawe agaynst me and in our Colledge of Phisitians I was repulised, beynge suspected a bastrarde because my father did so euill entreate mee. Neperthe cap I boast of any fauour founde in the Phisitions of Padua, where hauing twyse deserued to haue bene made Doctorre, I was not withstandinge vnjustly denayed my grace and at laste through the earnest suite of the Podestate, scant ly graunted. A shamefull act , if myne own euil fortune , and not their lewdnes did offer me so great iniury. Then dispairing of al good, I fell into that sicknes whiche wee cal Consumption , a sycknesse (as the Phisitions say) incurable . And yet / whether through the good prayer of god other purpose pre-
served) after seven monethes wout healpe of phisi-
cise, and beyond all expectation I escaped. Consi-
der now what cares, what sorrow and vexation
my mynd endured; bothe on the one side mine oþer
great pouerty, & on y other my mothers vnwylde
age was considered . Besydes this, þ forwardnes
of my frendes, the wrong as I thoughte of Phis-
itions, the threateninge of a great mā, the dispaire
of health, lacke of frendes, and want of abydynge
place, did altogether molest me. I wanted wherw-
to liue: laboure I could not, and to beg I thought
it shamefull. Amidg so many calamites wherin
to vnfriendly fortune, the hardnes of my father the
mislykyng of kynsfolke, & the mystery of the time
had cast me, through good counsel I eschewed(at

The thirde booke of

least wisse / the presence of my miseries by reforming
to the Citty, where many frendes did comfort and
helpe mee and throughe Gods grace fodeynlye I
escaped my sickenes . Afterwardes to meete with
my lord of sickenes I vseid abstinence against the
affliction of fortune, pacience against pouerty, spa-
ring, against suite, diligence, against repulses, þ stu-
die of learning . And alwayes from the beginning
tyl this tyme, this booke (though not then wriuen)
yet conceyued did greatly comfort mee . Thus re-
turned to my Countrey I founde my Mother in
health . Before whiche time, euен til this day hauing
suffred manye myseryes (perhappes to others in-
tolerable) by disdayne I ouercame them all . first
I was relued and defended by my good þ patron
the reuerend bishoppe Phillipus Archintus both for
vertue and learninge , a woyle and worthye man .
After through the commendation of that excellente
þynce Alphonsus Auolus, (to whom I dedicated
my booke *De Eternitatis Arcanis*) I was by pro-
curement and singular fauour of Franciscus Sfon-
dratus the noble Senator, chosen into the order w
the good lykinge of every honest man, beyng then
almost fortye yeates of age . Such bath bene the
course of my lyfe , crased with continuall & greate
calamities . Whereto what my studie hath
helped you may conjecture . As for greater giltes
of fortune I did contemne them, with like mynde
that I suffered all offred iniurys . Wherfore to
the continuance of my lyfe and recouery and quiet
I haue not obtained of God anye thing more pro-
fita-

fytale, then patience: for by vertue thereof amids my greatest miseryes, I found fauoure and help in thepm of whom I never hadde any good deserued. For *Franciscus Bonafidus* a good and faythfull Phisition, so stoutlye defended my cause agaynste the wrong of the Phisytyons of *P A D O A.* as no brother, for a brother would haue done more.

Create assistance didde I also synde in *Franciscus Crucius* a most vprighte Lawier, my sute depeninge in the Cittye of *Mylan*: Who was also the occasion why in divers thinges teaching wryting, and inventinge, I bestowed much trauaile. And albeit a mynd vnmoest may best do al other thinges: yet haue I found that invention requireth a quiet mynde, which may appeare by dyuers & sondry my Bookes. &c.

But of my selfe perchappes I haue to muche spoken, not in myne o'wne commendation, but for examples sake. For what prayse canne base parentage bee, the Dysplease of my father, frendes, and Countreye, my healthe hyndered, my fortune vnfriendly, myne estate poore, and nexte to beggety: who sa therfore doth thinke me to haue spoke all this for glory whiche tendeth rather to shame must nedes condempne mee of greate follye.

And he wil chynke mee vterly vnkyse, who soever iudgeth mee to haue spoken these thinges for ostentation, whiche are rather matters to be ashamed of it (leaving our purpose) wch yelde to the comon opinion of others. But it was myne intente by one example to teache these thre chynges.

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The thirde booke of

first þ without a conscience guilty of evill, no man is miserable. Secondly, þ the balaunce of mynd doth greatly helpe, not onely to contentation, but also to procure the mutation of fortune. Lastly that þ reading of this booke was profitable both to perswade unhappy men wþth paciente mynde to suffer aduersitie, & those that be happy in their owne opynion to be modest and continent. Besides that (as is already said) though me do want this or such lyke bookes to reade, yet shall they in their miserye be deprivyd of al comfort: surely no. For so shold we take wþpon vs a thing almost deuine. Because this onelye is necessarye to lave thee from mynstry, þ thou perswade thy selfe thou art not myserable. which rule in one worde may be taughte and learned of euery man. And whosoever shal not conceiue this reason which is available to perswade þ wþse, let them reade this or some such booke as necessary. But the simple sort, & common people, beliuing this rule, neede not these reasons which our law of lyfe doth also approue. But such as would instruct others, may receaus of this Booke some profit, though I vntaught haue wþytte if onelye to my self, & being vsed to demonstrations, haue beleued what foloweth death: yet that here on earth shold be neyther felicity, nor misery, onely by reason of auient wþxters I coulde not proue. I thought therefore expedient not only to reduce their sayings together, but also to ad thereunto what soever I could. Wherefore to begin at the discommoditez of pouerty, seyrng the burden of them seemeth to some intollerable, and as Menander affirmeth

Perswade thy
self not to be
in misery

Pouerty.

Cardanus comforte. 69.

metly. So burden is more beaute then pouerty. And on the contrarye partie Riches haue always bene had in price. The sayinge of the Poet is yet unchaunged.

Now wealth doth wield the world, and wealth doth worship gyn
For wealth doth win the freeds at wil, the pore schwher complain.

But nowe let vs not at all aduentures, but or-
derly as we can(because it containeth many poin-
tes)enter into oure matter. Syrst wee must prove
that the pore man is no lesse happy then the riche.
Secondly that pouerty is no impediment to glo-
rye. Thirdly that there is nothing more hurtfull
to a poore man then to desyre to become ryche.
Fourthly that after death riches doth neither pos-
sente the dead man nor his posterity, and to the first
part this I say, that to a pore common weale the
felicity is more then in the riche, there is ever found
lesse hate, lesse ambition, and lesse disorder. *Titus*
Linius telleth that albeit the *comis* weale of *Rome*,
was at the beginning afflicted wyth sundry sedi-
cions, yet among so furious a people besydes wor-
des nothing was done, so as without iudgement
was executed *Tiberius Gracchus* was the syrst man
that without lawe was put to death, syre hundred
twentye and one yeare, after the building of that
City, even then newly attayned to some riches.
Plinius witnesseth how great commendations the
ambassadors of the *Carthaginences*(being enemies
to the people of *Rome*) did gue unto the Romans
for their mutual loue. But after that riches grew
to estimation in *Rome*, nothing continued in afflu-
rance

A pore man as
happy as a rych

The thirde booke of

rance, nothinge vndisquieted the peple with due concorde, the Senate without authority, slaughter without respecte, government without lawe, wicked lyfe without controlement, comon persons without reverence, youth without bashfulnes, old men without grauity. All things were prophaned and mixte, with the dices of slauers and straungers. Fro hence sprong vp þ fruite of all myschief where by it appeareth playne, that misery followeth the footsteps of rych common weales, and quietnesse procedeth from pouertye. The Lacedemonians lyke-wise while they liued almost in beggery were gloriouſ and happy.

In wytnes wherof we fynde that when the kyng of Persia did ſend certain ambassadores to Lacedemo, they were there through fury of the people robbed and fayne. There was in Lacedemon a temple of *Talthibius, Agamemnons cryer*, a ſanctuary for ambassadores, which vpon a tyme not yelding to the ſacrifycers any lucky prophesies (for that was taſken for a religion) it moued the penytente Lacedemonians that in ſtede of the ambassadores ſlaine, as many (that is to ſay too) ſhould offer themſelues, to death. Then *Sparthius and Bulis* offered themſelues departing thence to Lacedemon before they ſhould come to Xerxes ſonne of Darius, (who before had ſent the ambassadores) they came to Hidernes þ kinges Lieutenant, who enterayning them courteouſly, after he knew the cauſe of there comming, and the greatenesse of theire myndes, perfwaded theym rather to chole the kinges fauoure, then death, for Xerxes woulde make theym rulers ouer al

all Greace, and that he hymself was one of his Lordes, whose state he willed them to consider and if they would follow his counsell, they should not refuse the kynges frendshippes.

Then aunsweread they, thou knowest not Hydernes how ioyfull a thinge the pleasure of libertye is, whiche of thou ever seruing a kyng hadde never profe, but if once thou mightest taste thereof, thou wouldest preferre it before al the kingdomes of Persia. Suche felicite hadde these men in theyz Common weales, eynther of pouerty, or at the least wise with pouerty. And yet was the life of the Lacedemonians (as before I sayde) hard, by reason of theyz vse in warres, notwithstandinge, by the benefyte of pouerty (havinge no moneys at all) so deare to them was libertye, as they esteemed it aboue a kyngdome.

But comyng to speake of Common weales let vs inquise of private Lyfe, wherin is greater Pleasure, greater Quiet, then in kingdomes, neyther can a kyng bee assured of frendes, neyther can hee fele the chiefeſte sweete of Venus ioyes, being in doubt of desembled loue. For wel you know the chieſt and greatest delight of that pleasure is to loue and be loued. And how can he know himselfe beloued, whē ſcarce of power or hope of reward do make the willinge ſuspected. It is no maruayle therfore that ſo many doe declare themſelues unthankfull to princes, for they cannot bee accompanied as frendes that eynther for hoope, ſcarce, or daunger towarde bee entercayned. Therefore Phis lippus ceſpoued his ſonne Alexander, because wyth geuynges

Discommodi-
ties of Princes.

The thyrde booke of

A pore mans
life

genuine he thought to gayne the good wil of people. Albeit lyfe of prynces is most noble, yet watinge loue and fryndship by no meane s can bee accompted happy, because they are to seeke of such bewisites as do nearest approch the happynes of mortall men. But let vs now consyder that although in these chinges they were equal to pore men whether then the lyfe of Prynces, or common persons, were more pleasaunt. The pore man rysing early after his handes be washed, resorach to his labouer where hauing a whyle exercised himself besydes the helpe of his hongry supper the nighte before wth his fellowe in laboure, where with hongry Sauce they sauoure all sortes of meate, what soever commeth to hand semeth pleasaunt, delicate, and precious. In dyninge tyme, they common of pleasaunt matters, and tell what hoope he bath of syme to come. This company breedeth no dissencion, this dyet causeth no facietye, no disdayne, no suspicion. The dinner ended, after pausing a whyle, they returne to accustomed labouer wherein they get good appetite to supper. There beyng met, they wante no myrth, gētle iastes, and pleasaunt tales, according to the quality of the guests. Then to bed they goe, whereunto preparing themselves, the shining starres doe stire them vp to loke to heauen, and remember that at length they shall come into that most blessed country, promising in mynde (if anye thyng were sinfully done) the amendment of theyr offences. Thus wearyd with long labouer by day so lone as he commeth in bed, sodenly he falleth in to sound sleape. In suche a sort livinge the simple man

Cardanus Comforde.

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man gaineth healthy and longe lyfe neyther troubled with repentaunce of passed tyme, noz feare of that wyl after followe. When holy dapes do happen he resteth his weary bo nes. Then wandreth he at wil, and if ought there be in toone pleasante or worthy sight, he may without offence see it.

He beweth the suburbs, the grene syeldes & meadowes, he meteth hys companions & taketh each where his dispoyse. He myndeth no displeasing imaginacions, he loyeth in lyfe, and liueth prepared for death. And if happelye he be learned, maye bee somewhat the more accomted happy.

But the Princes lyfe is cleane cottary. A Prince's life He having shaken of hys pesterdapes surfyte ryseth uppe, his mouth not well in taste, but on the one syde offendyd wyth unsweete sauour of his oown stomacke, on the other distempered wyth euill rellesse. Then assemble on every hand his Garde, souldiers, seruantes, parasytes, flatterers, and suters, his men swarme aboue hym, they exclayme, cry out a cōplayne, because al thinges are out of good order.

The porters kepe backe the importunate people, & some perhappys they promise lybertye to passe in.

And if the prynce be of good disposition secretly he examineth his assayres, which synding to be insynnite in nomber, he lotheth his own lyfe. For some thinges he dispayreteth to bringe to passe: and some thinges he hath greate care of. Now he blameth þ infideliye of some persons. Now he accuseith the louthe of others, how he syndereth faint with some mens couetyse. Now he forcasteth some necessarie matters. Now he heareth prayers. Now he harke-

The thirde booke of

harkeneth to suites wherin þ more attentiu he is,
the moore is his trouble, and care of mynde, so at
last he referrcth all to þys Counsayle.

Thus you se that as to a prynce nothing is diplea-
saunte, so doth he nothing wyth pleasure. When
Diner tyme commeth, then is hee solemplye serued
wyth Dishes, Platiers, Cuppes, Carpets, wypne,
Sallets, Sauce, meate, bread, Dainties of strange
deuise and al sortes of þyncrely provision. But be-
yng thus setled at meat, eyther he hath no compa-
ny at al or hauing, they bee commonly inferiours,
and forced therfore to be placed farre beneath hym
who though outwardly mettilye disposed, yet in-
wardely liden with many cares. And as the Poet
sayth,

*VVyrbin whose fearefull face the palenes did apeare,
of great and gremous lone.*

But now to retorne to a kyng who fed with the de-
licate dayntyes and clothed in ryche robes (beynge
glutted wyth yesterdaies cheare) doth neither eat
his meate, nor take pleasure in sight of any thinge
he can beholde. But lothed withall dilicasye, hee
leaneth backe looking rounde about, and at length
chooseth some one meate that leaste doth offend
hym. And admittē he could take delight in eating
or drynking, shoud that muche pleasure him: sene-
lye no: Because all hee doth is ioyned wþ the sus-
pcion. He feareth his meate, his drinck, his stole,
his Chayze, his Trenchour, his napkin, and knife
for in every of them may be secrete poysone. What
pleasure can eatynge be beset with so manye suspic-
cions

Cardanus Comforde.

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cions? were it not better to suppe with simple
fallettes, rootes, and fruite, then wyth all these rich
dishes, and daungerous delicates? what can bee
worse then suspicion, where perill maye also lurke
and feare is never awaie? which *Dionisius* by good
ensample proved. Soz whan *Damocles* had longe
flattered hym (as parasites doe alwayes followe
Tyrantes) for proove of suche felicity he caused *Damocles*
to put on his princely apparell placed him in
his awne princely chaire, and set before him al the
pompe, joyes, and riches of *Siracusa*: whiche done
by a sinal thred he hanged ouer his heade a sharpe
sworde naked which *Damocles* seynge, he durst not
stretch out his arme, nor make any motion to carue
hymselfe of those delicates whiche were set befoore
hym, but synding himselfe on every side beset with
feare, he prayed *Dionisius*, to deliuer him from this
royal feast, where he learned so much as never af-
ter he desyred to become a kynge. Moreover to
speak of a prynces lyfe. whē he bath royally a sup-
tuously dined and all his dishes with greate cere-
mony taken away, in commeth teasers, iuglers &
minstrels: som they craftely flatter, some thei back-
bite, & some they seke to disgrace: som fal to laugh-
inge, & some to mopping & mowing, while others
do sound the instruments. In every of which acti-
ons, þ more kyndlye a man playeth the parasite the
more he is allowed of. During these doinges the
prince w̄ fayned cheare, museþ on other matters,
more wayghtys: and happelþ occassioned by some
advertisements wriþten unto him to counsele bee-
goeth: where many mattors be called in question.

new:

The thirde booke of

Neither pleasaunt to be hard nor good in the execu-
tion. Because some are vntust, some euill, & some
perilous. Such displeasant imaginacions a king
hath, now he syndeth offence, now he discouereth
treasons, now feeleth ingratitude, now he reaua-
leth suspition, now he discouereth error, and euill
proceeding of ministeres, and now he syndeth þ in
fydelity of pynces. Hys mynde thus molested, he
sigheth & soroweth hoping to remoue the memo-
ry of such imaginacions, perhaps he hunteth, ry-
neth, or beholdeth others ryding. whither forthw-
the people run, and bryng that to mynd whiche he
would willingly haue left vnthought of. Then af-
ter speache of sundry matters, to supper he goeth,
wherof he syndeth the lyke anoye that his dinner
did offer him. At length to bed, where before sle-
ape he museth of many displeasant matters, how
many me are or must bee executed, though not al-
together iustly, yet necessarily, what practises are
made, what feare, what enuye, what iniury, what
warre, what spoule, what subuersion of Cittyes,
what suspicion of death, and last of al despyneth ey-
ther not to be or els to enjoy a more quiet lyfe.
And thus from one fancie to another, he turneth &
colleth his mynde, yet in the ende syndeth al thin-
ges so confuse, as nothing is assured or parmanet,
& thus he desireth to sleape, whiche is not easie
had his stomacke beyng ouetcharged wþth a sur-
fytting supper. And admittē he doth sleap, in slea-
pynge be meteth vnoquiet ymaginacions, fearefull
dremes & visions. Though his bed be riche, softe
& delicate, yet his rest oft tymes hard and short.

what:

What life is this then so full of cares and anciyte
of mynde. And as *Antigonus* answered his sonne
Demetrius telling him, that more mildlye he beha-
ued him selfe towardes his subiectes, then strode
with his honoure? O sonne (quod hee) thou kno-
weste not that a kyngdome is nothing elles then
a glorious servitude. So *Tymolion* the mooste hap-
pye of all the Grecian Dukeys sayde that princes
were the ministeres and seruaunts of many. Be-
sydes al these cares which kinges are combed w-
all suche, as are tyranteres bee occupied with incest,
rape, murder of innocentes, povson, threateninges,
violence, tormentes, and sacrilege, yea feare and
suspicio are on euery syde at hand. As many there
be whom a tirant feareth as are those that liue in
feare of him, which the verse of *Laberianus* agaynst
Cesar the Dictator doth wel set forth, saying.

Offorce he must feare many, whos dayly many feare.

What gard is so biglynt as ca defend him? He sus-
pecteth his wife, his childre, his paramour, his cup-
bearer, his barbar. A misery sure to great to be wi-
shed to enemys, or the most wicked personys. But
now I see much hath bene sayd of felicite though
confusely. Let vs therfore at length more impor-
ticular touch every on'. And synt I say þ life of a po-
te mā is longar, more healthy & strong, the þ whi-
che rich mē haue, neither do I think þ any do dout
thereof. Onely thre mē I do remēber þ haue pas-
sed the age of a hundred yeares, and al they almost
beggers, one was a Carpenter, the other Apothi-

A riche mans
life.

The thirde booke of.

carpe, and the ryghte a ploweman. Howe can byss
slyfe be long that liueth in lust, idlenesse, and sorti-
ng, wherof richmen do scarcely eschew any one.
How differing therfore be the orders of mens liues
the one in abstinence and exercis, the other in ban-
quettinge and euil rule. Thus continuinge in idle-
nes or preposterous laboure, watching by night, &
sleepinge the day? Herof commeth dyppes, con-
sumptions, and goutes to ryghtmen. But what
pooreman almost doth complayne of them? The
complexion of their faces dooth often tymes also
shewe what lyfe they leaden. A pooreman other
whyles hath more beautifull chylde then hath
the riche man, & in havinge them as fortunate.
They many times are barren or haue chylde be-
tweake and sickly: but pooremens never want,
yea rather are overburdened. And the reason ther
of apparat. For chylde are made of their parents
seede, whiche beinge plentyfull geueth the chylde a
liuely spyyt and stronge body, both whiche are en-
creased by labour. In noble personages it is farre
other wise: if they mette seldom they make many
chylde, but weake ones: if they mette often none
at all. But poore people haue manye chylde, &
not yet som, & those strong. For which cause Licur-
gus ordained a good law, & when women were w
chylde, they shoulde be enforced to labou. Besydes
al this pooremens haue liberty, wherof prynces pos-
sesse little. Pooremens do visit every place, but prin-
ces may not, and wher they go, great preparation
is made. So nothinge is done sodenlye but longe
thought vpon. A prince is enforced to tarry v leisure
and

and slouth of his seruantes, to beare with their er-
rors. In sommer notwithstanding all prouision
he is annoyed with duste. In winter he shonneth
the colde, and yet do feele it. But the poore man in
sommer exersiseth himselfe in the shadow : and in
winter with laboure driveth the colde away, and
that with pleasure. The richman carefully defen-
deth his oon landes, but the pooremans beholderth
all, and the seldomer he bath libertie to se the grea-
ter pleasures he bath in seinge. Neither do thou y-
magin I saye other boyle then I thincke : my selfe
hau' never wolted any thing lesse the to haue gar-
dens in the suburbs, for the reason abovesayde,
that other mens for their rarenes do more delight
and to haue them myne oon were nothinge pro-
fytale. All men do study to loue, whiche louinge
the poore man by laboure doth gette, his nature is
stronge, his bodye incorrupt. But happely thou
wouldest prefer arte before nature, I yelde to thyne o-
pinion. we see that art though not exquisite, doth
also helpe poore men, but to richmen art is an hin-
deraunce. And some things which poore men ac-
coumpte byle and base, are with rytmens had in
greate pryce. As lettice, apples, grapes, and radish.
And contrary wise rymen make none account
of partridge, hares, peacockes, and plouers, which
poore men esteeme for excellente delicates. what
choise is there in thinges, when it is only chance,
that breedeth the difference ? Cicero telleth that
Supynge woth Lentulus bee surfyted of sweete
Beetes.

The lyke reason there is to prove that a poore man

The thirde booke of Seapeth more soundly then the rich. And as men sape.

The grasse flag, the silke more soft
doth yeld the sleepes with grasse delight:
But stately beds in towres aloft,
the richmans rest with feares affright.

The rich man troubleth his minde with cares.
The poore man careth only by labo: to get his living.
The richmans cares are earnest & manifold, howe
to kepe his wealthe, howe to bestow it, & wch may
to accept with his receyvers. The poore man careth
only for himself. The rich man is enforced to kepe
others, wherof groweth so great sorrow as someti-
mes we read þ they haue not onely lagnished, but
also killed themselves. The poore man with losse of
goods is neither so tormented as he killeth himself
nor so desperat as to occasion others to lay hanc
vpon him. On only feare the poore man hath, wch
is, lest he lack wherwith to liue. And yet what
a nomber of helpest hath bee? frendes, alliance,
kinsfolke, good men, and hospitalles. Neither shalt
thou almost fynde any vniuers they be dishonest þ
can want a lyvinge. For who so getteth by arte
any thinge, ought not from day to day spende all,
but euer keepe somewhat in store, wch rule ob-
serued, there is no daunger of beggery.

Poore mens
vvant manye
vvaies supplied

Thus wee see the wantes of poore men manye
wayes supplyed. And among the rest a poore man
in tyme of famine may liue by seruunge the ryche,
who are subiect to such inconuenientes as cannot
be eschewed as Impostion of Princes, subtyltye
of seruauntes, cralte of heires, deceite of enenies
and

and men vnknowen. wherof cam the Satyre.

Som hording vp great heapes of gold not knowing how to vses þe,
Lyke sacred stuf doth store vp wealth: so folly doth abuse þe.

But who needeth to meruayle or thinke I haue
alledged a fained reason, whē I my self haue scene
an hundred men by sundry meanes through their
riches to perish wout fault. Others haue ben poi-
soned by their familiars, others slain wiþe ſword,
others hanged, ſome robbed by the waye, as was
Crutius in our citty, and *Aluisius Donatus* in þ town
of *Saccensi*. But of ſuch as haue perriſhed through
honger, in my lyfe I haue ſcarcely ſene four, and
they not w/out fault. For enſample wherof it
were ſuperfluouſ to reſit any histories, the prooſe
thereof being daily ſene. Therefore among ſo few
richmen, ſeing ſo many for riches do miſcary, and
among ſo many poore men ſo fewe do periſhe for
honger: is not in that respect the condition of rich
men much worse then þ state of the poore? The rich
ma prouideþ ſhift of apparel & houſhold ſtuf, not
only needefull, but also burdenous, whych asketh
care, kepinge, and daþly reparacion. And yet god
knoweth no gold is moze hoisome to drinck in the
glaſſe, neither is ſiluer moze cleanly then ſtone,
nor brasse moze mete to boyle in, then the pitchers
of eatib. Garmentes the moze ſympole they be, the
moze hoisome & leſſe burdenous. A man cometh
into thiſ world naked, he needeth a garment but
no burden. The Romaynes, and Lacedemonians,
were at the beginning ſo baſely appareled, as that
kinges had them in admiration.

The eſtate of
the rich vvors
then the poore

The thirde booke of

As touchinge nedoles garmentes what shoulde I
say other then as Socrates said, beholdinge the wa-
res to be solde in the fayre: How many things are
there I neede not? hee accompted them nexte to
the Gods that wanted fewest thinges. The gods
haue no want to be supplied, & all thinges super-
fluous is troublesome, chieflye in apparell. Duste
doe decay it, water doeth rot it, the theife doeth
steale it, thy frende do weare it, the walles do rub
it, weatinge both make it threede bare, thy neigh-
bour doth borow it and selidome restore it so good
as it was lent. What is this apparell, other then
a troublesome and burdenous brauery: If thou
regarde their beautye, paynted clothes be best, or
if thou respect the ambition, that shal hereafter be
declared.

But let vs consider whether loue be more tow-
ardes the poore or the rich. A poore man is simply
and truly loued, the richman is either feared or ho-
noured. And if happily he be loued none assuranc
be can hane thereof. But percase it may be sayde
that a richman is more sure frō injury? surely no.
A pooremans may best be revenged, for nothinge he
hath to lose, nor that he feareth to forgoe. The rich
man carefull both of life and liuinge suffereth ma-
ny injuries. It is magnanimitie of minde and no
worldly goods þ maketh a man to live in security,
yet perchaunce you saye: A Ritch man may most
safely offend others. But how? A pooremans per-
foucmeth his offence alone in person: but the rich
man hauing committed offence (though none other
perill were) hath felowes in offendinge and euer
feareth

A poore man
most faithfully
loued.

feareth to be by them detected. He hath also championes & ministers to whom he is indebted which I thynck the Poet knewe speakeinge of Domitianus whom for his cruelty he called Nero sayinge in this wyse.

A poore man
freest from in-
juries.

*But would to God herather had his time consume in joyes.
The cast such care on cruell dedes, or sought such wicked ioyes,
When noble states he pluct a downe, and men of worthy fame,
His subiects lone forswitche lost, and gaide eternall blame.
But when in bloud of simple soules, he bathde bis bloudy bande,
Without reuenge he felte the smars, and could no longer stande.
Such guerdon God doth gene, to men of cruell mynde
that seeke the lynes of harmlesse folke.*

Then I pray you what hath a rich man better then a poore? Lyfe, health, chyldeen meat, sleape, frenches, liberty, security, delight, quiet, garments, betes, loue, rest, with al other thinges more desyred. It is therefore no metuayle that Horacius sayde.

*Happy is he whome God hath prouided sufficiencie
wherewith to lyue.*

He lyueth in best estate that possessest so much as may maynteyne hym to lyue, whych as Aristoteles sayth is so much as is needfull for a mans owne person and his womans. The Prophet doth witness the same sayinge: O Lord geue me neither riches nor pouerty. And if nedely I must decline from the meane Rytches are more perillous then pouerty. For pouerty is relieved by industrie and arte, but there is no remedy agaynst the dyscommodities of Rytches.

Richtes more
perillous then
pouerty.

The thirde booke of

All the fall from riches is great and without recovery, but poverty distreth little from sufficiencie wherof to live. In povertye a man hazardeth only his body, but in blyngge riches both body and Soule is aduentured. Finally if povertye be remoued all inconueniences that it doth bringe, bee also taken awaye. But such as lone riches, they fallinge, doe notwithstandinge keepe stilly theys imperfections both of body and mynde. Poverty therefore vndoubtedly is more happy & more assuaged then riches, yea and more fyt to attayn to glory. For who but povertye d^d first fynde oute the acts as sayeth. *Theocritus: O Diophantes, Poverty is the only mistris and inuenter of labor and arte.* Surely vnlesse I be deceived rich men were never partakers of this prayse. And when these Artes were inuented, such as had ben in estimation were also poore. And first to begin with Philosophy & sloweler of al knowledge, the Princes therof were poore men. *Socrates, Plato, Aristotle, & Cleantes,* who all night drew water, and al day studied Philosophy. But this is the lesse to be meruayled at by Socrates (as Seneca sayth) beinge in the market and seeing a cloake to be solde, taking leaue of his frendes said: fayne woulde I buye that cloake, if I had monye wherewith to do it. The prayse of his death and also all they that enuyed his glorie do witness he was almost a begger.

Plato became riche by his second voyage into sicilia, Aristotle longe tyme liued poore, and almooste an olde man was enriched by Alexander.

I thynke it needelesse to tell of others as Ho-

merus

merus and Virgilius the Lanternes of poetry, the one a begger, the other a poore man. The whole route of Gramarians and Oratours were such kinde of men, Pompilius, Andromachus, Orbilius, Valerius, Cato, Lanius, Iulius Higinius. The Epistle of Plinius Casclius reporteth that Quintilianus was meane ly furnished with wealth. Inuenialis mocking satirum the poet sayth he begged.

*Unless perhappes some tragedie, he bath in store to sell,
for longer let him pyne.*

But now a dayes that rich men can gayne glo-
rye in scholes I doubt not. Let vs therefore talke
of armes wherin they are no more happy then in
learninge. What saye you to Paulius Aemilius, who
being dead had not left wherof to make his wyfe
a dowry. Also Marcus and Sextorius were Romai-
nes of base condition, yet on the one depeded the
safety of Rome, on the other some whyles greate
perill. What riches had Camillus the terror of the
warre? Q. Scipio Afritanus that for debt had lyen
in prison, if Gracchus had not helped. Arator Cincin-
tus, Calatinus Fabritius that fought w^t Pirrus, Valeri-
us Publicola, Menenius Agrippa, Q. Aemilius, Aristi-
des, Photion, Meliades, Cimon, Spartacus, Viriatus, al
the Dukes of Lacedemonia, & as chief of the Lisan-
der were all called from base condition. And who
can you alledge against these the desperat Alexander
or Caesar the subuertter of his coulter, or rather
Sylla w^t his proscriptions. There is no doubts
therefore but that in the iudgement of the discret,
poore men are to be preferred. But nowe a dayes
through

The thirde booke of

through perswasion of parasites, prynces doe not
traine vp Captaynes, but rather buy them. Men
are not aduaunced for vertue but riches and pa-
rentage. Whereof it groweth that gouernors, ma-
iestrates and chiesetaynes, are not appoynted for
desert, but through fauor of nobilitie. And though
thereof they get no good, yet this commodity they
gaine, þ through custome and þ smalnes of þ nom-
ber that is aduaunced, rich men onely do possesse
all dignities. But counsellors cannot erre? And
would to God that þynces were no moþ decei-
ued. For truly they do well in preferringe nobili-
ty, yet therewithal to consider that those are woþ
chiest honour, whom vertue commendeth. The
one is sufferable, but the other intollerable: when
nether vertue nor good parentage, but false flattery
is the onely waye to aduauncement. And
such knynde of men commonly are boyde both of
vertue, learninge and honesty. But nowe I con-
fesse we haue a little to farre digressed from our
purpose. For moþ speedy ende of this Booke let
vs consider what is the occasion of gloriye, seinge
poore men in discipline of warr, learninge, and in-
uention of artes, do gayne reputation: whether
rich men are admitted to gloriye in the artes them-
selves? when in deede they never kneþe them.
But admit that riches are moþ precious then po-
vertye? Alas what miserte can come from the
gods greater then the desyre to haue them: whiche
the moþ we get, the moþ it increaseth. It is la-
bour without ende and not unlike the turning of
Syphe's stone. who (as poetes saine) for reualinge
of

of the secrets of heauē is forced to remaine in hel,
and ther continually to carry a heauy stōne to the
top of a steepe hil. whiche forthwith falleth downe,
but he without crassinge doth follow, and on his
shoulders doth bynge it vp a gaine. Euen so to get
riches is nothinge els then to keepe thy body in conti-
nuall traauayle, and exercise thy minde in innume-
rable care. But admit thy lucke be good: what
happines can it be in thy lyfe if thou canor vse the
wealth thou doest possesse? as Horatius wryteth.

*Excedinge care of coyne, doth mortall men begite,
and losse of worldly pelfe, all other ioyes ex illo.*

And if liberallye and bountifullly thou will vse
them, what a madnes were that with so longe la-
boure to become ritch, and so sodenly to consume
al. The wome called Danaides being condempned
to hell so; their detestable murther, do suffer there
none other tormente, then continuallye to drame
water. And admit goodes were wþþ labour to
be gotten: whether doest thou desire them so; thine
owne vse, or thy posterity? when in the meane
tyme thou neglectest thy quiet, & pleasure of thine
owne lyfe. Thou shortenest thy daies, and hinder
thy health. Some me I haue seene lyue a nigrad-
ly life, onely to the ende to make themselves a sup-
tuouscombe, and honourable buriall.

whiche folly & superfluous care Socrates laughed
to scorne, when lying at the point of death he re-
fused a ryghte cloake whiche Apollodorus dyd offer
unto

Ritches full of
discōmodiūces.

The thyrde booke of

Unto him. For surely there is among mortall men
no baynet care, then the pompe of funerals, which
I thincke thou will confesse and flee to the com-
bitties of inheritaunce . Thou seekest to leave thy
sonne riche, what heyle can bee better? yet in the
meane space thou labourest, thou carest, thou wat-
chest, thou hazardest infamy, thou offerest wronng,
& chargest thy conscience, to th'ende thy sonne may
spende, consume, deuoure, & keepe hauock. Where-
by he becommeth proude, slouthfull, madde, and in
euery respect for his riches the worse. But besidess
these euilles (alas) howe many enemies are gottiē
by seekinge of riches ? Oftentymes also men doe
want a sonne, or hauinge one, he prouerch such and
of such condicōns, as they repent that euer they be-
got him. And sometimes we see that great inher-
itaunce is cause of their destruction, whiche hap-
peneth most often to the children of Princes, who
committed to the gouernemente of others are by
them bereft both of kingedome and life : as was
Tryphon appoynted to the tuition of *Antiochus*, by
whom it was by practise reported, that the childe
was greatly diseased wþt the stone, and that he
must in any wylle for his onely remedye be cutte:
which done *Tryphon* not passinge the age of tennie
yeares, through the onely griefe of his wounde, &
not other wylle greeued dyed. *Cicero* in his *Ora-
tion for Sextus & Roscius*, doth shew what discomodi-
ties his great riches did bring wþl : & among the
rest (though the greatest) he was accused of mur-
ther. But seing among men of meane possessions,
wee see theese practises dayly put in vre : it is no
mar-

Cardanus Comforde. 79

meruaile to heare that fathers haue spoyled theyz
sonnes, sonnes haue slaine theyz fathers, and bro-
thers haue sought the lyfe of brothers, onely to in-
herite worldly kingedomes. So as the sayinge of
the Poet is well verifed.

That fysch did never longe in Princes court abide.

But to what ende serueth the power of mens ri-
ches, yea though it by well gotten? what pleasure
doest thou take to haue aboute the nomber of ser-
uauntes and companiones? what secret foes arte
thou forced to keepe, chaunginge liberty for ambi-
tion? For a rich man in Deede is none other then a
Peripatitian god, that is to say confyned by lawes:
a seruaunt, yea an improfitable seruaunte. O foo-
lishe imagination of man, to pealde hymselfe to so
manye labours, to muse on so manye cares, to at-
tempt so manye mischepes, that looseth so many
pleasaunt daies, onely to make his son rich. Not
unlike the Moyles which fat and fayre, are with-
out bse of sence, constrained to serue in poakes, &
obey the bitte, yea sometimes doe suffer iniurye of
the poore flees. But the chyldren of poore men be-
inge wise, vertuous and stronge, haue libertye to
walke at will, disburdened of all kindes of care.
Being attayned to ripe peres they hunt, they fish,
they haule, they play & wander wher they thyncke
best. Is not this liberty to bee preferred before K.
Cresus riches? But among such as haue by inheri-
tance come to great riches, the most of them haue
consumed all. Neþher can I thyncke þ conetise
fathers on theyz death beddes, do seele greater tor-
mente

Poore mens
children
more happye
then rich mens

The thyrde booke of

torment, then to remēber that thosē rīches: which
with long labour they haue got tē, shalbe by theyz
prodigall sonnes in short space cōsumed, on strom-
pets, dycinge, paracites, and flatterers of court. I
my selfe haue seene a man whose father and grand-
father in fiftē yeare's had gotten to the value of a
thousande poundz, all which he consumed in leſſe
then thrie yeare's. The sonne of *Riuinus* hauinge re-
ceyued from his father a rīch inheritance, fell in-
to ſuch a tranſy as he lost both lyfe & goodes. Howe
many wayes are Lawes offendēd? Howe many
rebellions happen? Howe many treasons? where-
into ſuch as live in meane fortune do ſeldome fall.
Besides this, who hath not a greedy heynze, a ſonne,
a brother, or a brothers ſonne y' will not with one
farthinge redeeme thee? Yet ſuch is the madnes
of men as with loss of theyz owne quiete they la-
bour to make them rīche. Therefore ſeinge rīches
doth procure neyther glori y nor felicity to our ſel-
ves or our posterity: there is nothinge worse then
not hauinge rīches to despize them, or go about to
get them. But ſeinge we meane not to perſuade
anye thyngē Rethorically, but rather accordanſyngē
to the Philosophers cramine whatſoever may on
eyther ſyde be obiectēd: mee thinkes it may bee
ſayde that every man ſeeketh rīches, but no man
wylsheth for pouerty. which reason albeit by di-
uers arguments may bee refuted, and happily
truely, yet in thy ſworke there is nothyngē more
allowed of, then the ſimplicity of minde, ſo as rea-
ſon ſhoule not proceede of wyl, but rather that
wyl ſhould followe Reaſon. To returne therefore
to.

to our purpose I saye that whatsoeuer is by any creature required either for commodity or necessity the same creatures do naturally desye the. In which desyres h[um]ane beastes directed onely by naturall sence, do not transgresse the lawe of necessit[er]. But man hauinge lyberty of sence & reason to perswade with himselfe, doth eate, drinke, & sleepe, more then either commodity or necessity doth require. So as though eatinge, drynking a sleeping, be things natural, yet superfluously taken, do work effects contrary to nature. In like maner are riches to be desired, not in abundance, but so much as suffyceth to live: whatsoeuer is required moare, is not onely not good which is contrary to nature. And how can þ be good which is contrary to nature? This exceedinge desyre of riches doth not therefore procede of imperfection of nature. All men naturally do desyre riches, as meate or drinke, not because excesse of them is natural, but because in the somwhat is naturall, þ is to saye, so much as suffiseth wherew[er] to live. w[hi]ch sufficiently we get, either by industrie, as those þ are learned in artes: or by revenue as gentlemē: or by consent as ftiers: or by Devotion of others as Courtiers & beggers: As therfore w[hi]out eating & drynking we cannot live, so is it lawful to desyre riches. For to haue nothing, nor know which way to get, is contrary to nature. And yet as satiety & dronkennes be not only euil, but also unpleasant, so is also riches and auctority. But notwithstandinge it may be objected that those commodities w[hi]ch poore men are partakers of, as labor, exercise, industry, pacience & abstinence, may also be

Brut beastes bet
ter directed by
sence then we
by abusinge
reason.

Sufficient live-
lode gotten
forver vvaies.

The thirde booke of

be enjoyed by them that be ryche : and the chiose of
both beyng in the riche man, he shoulde bi the more
happye. For if willinglye we wante pleasures, in
wanting them is eyther none euill, or iustly canot
so bee called. Yet whosoeuer thus thincketh doth
greatly erre. Because a man being broughte vppe
in delicasy, hys mynd becommeth effeminate, hys
body tender, and vnysyt to suffer trauaile. Nature
accustomed to sundry meates, do make delicate di-
gestion. And if any man so broughte vp, do chaunge
his dyet to pore mens fare, he shortly becommeth
diseased, full of obstrunctions, and subiecte to con-
sumption. Or if they fall to trauaile, eyther by co-
pulsion, or for ambition, they grow vnhealthe, sicke
of age wes, and in short space dye. If any of these
fyne eaters do apply themselves to earnest studie,
they commonly dye in youth: as did *Ioannes Picus*
Mirandola. A thinge impossible it is, that a manne
borne to greate riches shoule become in learning
eccellent: unlesse at the fyre he liued a pore life, or
in his youth fell into some frensy. But contrarwyse
in the prayse of pouerty it may bee sayde as
Dionisius sayde to *Aristippus* þ pore men did begge
of the riche, seke theire houles, and live of their ly-
beralitye. Yet if thou respect the necessity of thin-
ges, it shall appeare that the necessity of pore men
is greater for the riche, then the necessity of þ riche
for the poore. The riche man nedeth a þysician,
a barbar, a multer, a plowman, a cooke: & which
of them nedeth a ryche man? Not wþstandinge
the ambitious myndes of men doe make suche to
feme to gouerne ouer pore men. Also thee emu-
lation

Rich men ha-
ue more nede
of pore men
then pore me-
nē of riche men.

lation in worldlye glory, do make pore men seeme
to haue more nede of the ryche, thenne the rich of
them. Yet if wee respected onely necessite, than
shoulde the ryche haue more occasion to leke ouer
the poore, then they to seeke for theym. Neþher
can any man doubt, but that rich men do dayelye
for necessite vse the industrie of the poore: And
if the riche mans goodes bee nedefull for the poore
mans vse, it is scarcelye once in the peare. Also the
rich onely for riches do gayne reputacyon, and in
that respect onely thought meete for honoure and
auctoritþ. But farrre other wylle it is in the com-
mon weale of Menis, and was in Romz, whyle it
remayned in gloþpe: farrre other wylle it was in La-
cedemon, wherre pouertye was accouyted a prayse.
Farrre other wylle in Athengs, wherre Photion, Aristi-
des, Cimon and Miltiades: continued longe tyme in
glorye and auctoritþ. But in Cittys euill go-
verned wher might is holden for lawe, vertue for
simplicity, and rich: s for decree: rich mē are prefer-
red before the wylle and vertuous. Neþher do I
thincke mete þ any pore man/be he never so good)
should despise auctoritþ. For as Socrates said, hast
thou nothin ge wherof to repente thee? But if I
would reherse the dyscommodityes of auctoritþ,
I myght easelye prooue that the felvitye of pouer-
tye were a syngular vertue. Wette meane I
not to perswade þ ryches well vised in a good com-
mon weale were hurtful: for that were to absurd.
Hitherto by true (though subtil reasons) we haue
taughte the dyscommodityes which ryches dothe
byinge withall. But remembrynge that at the be-
ginninge

Riche men es-
tymed onely
for riches.

The thirde booke of

gynninge I determined not to pone any thyng
by short and subtill arguments. I will procede in
playner speach. And therefore I say that nature
lyke unto fyre issuinge out of the ground hath ad-
uaunced all thinges some more and some less, and
some most of all, and being at the biest, vanisched
and decapeth away: So the race and dignite of
man, being growen to the greatest honour & glo-
ry, a wyppe stayinge there, doeth declyne, and at
length is clearely quenched. For wher is now a-
ny branch of *Alexander of Darius, Antiochus, Pto-*
lomeus, David, Caesar, Antigonus, Mæthridates. or any
other of these auncient kinges? who so attaineth
to that high estate of glory, let him not forget him
selfe, but say: Lo now the ende of humayne glo-
ry is at hand. Then who foecasteth not what ca-
res and sorrow are likely to follow? what say you
to *Charles the fift*, though he governed mightely &
happily from *Ethiopia, Hispania and Italia*, to the co-
fines of *Dalmatia* and other Nations unknown,
(wherein he shewed more vertue then might bee
hoped for in any man) in consultinge daily how to
gouverne so many nations, in travailinge to holde
them in obedience, what man would say he was
happy? when sometimes he remembred howe *Sa-
limanus* did threaten the confines of the Empyre,
sometimes he miseth how the Islands of *Baleares* &
the kingedome of *Spayne* were perturbed. Some-
times he doubted the inconstancie of the Italian
Princes. Sometimes he feated the weakenes of
Cybillia and *Pulia*, against the Turkes. Sometimes
he betought him of the Princes of *Germany*, and
howe

Honour and
glory of small
continuauance.

howe his Maty sent to sea was tossed with Neptunes ire: Some fled to Hongaria, and some to Illico: And wyll you call this man moste happy? whom so great cares, & so many feares did dayly torment? Surely for my parte I wishe my selfe rather a Religious man of Carthusia, though ther liberty doth not farre differ from prisonners. If then Charles beinge so great and mighty a Prince was alwaies accompanied with cares, and so far from felicity: wist thou saue that Fraunces the French kinge might be called happy, or rather Solymann? which of them lived not in feare? whoche of the lasted not of evill fortune? And though perhaps till this day they never felte any thinge greatly euill, yet by ensample of others haue they feared the worst.

Policrates that in his whole lyfe never feeled any misfortune, before he died by the Persian Kinge was brought to the gallows and hanged. Darius the Kinge whose Empire was thought equal to Gods, before death was depryued, and lyned in mystery. Looke vpon Syphax, Persens, Mithridates, Pyrrhus and Cambyses. To greate a folly it were to number all kinges whom fortune hath laughed to scorne.

In oure age wee haue scene the subuersion of foure kingdomes Pannonia, Egpte, Gallia Sicalpania, and Pulia. Dutch is the alteration of tymes, that Princes are constrained to become eynther infortunate, or mysterable: In keepinge theyr kingdomes they live in miserte, infortunate if they leaue them.

The thirde booke of
¶ Lord howe knely did *Lucanus* describe the life of
kynges saying

O safe estate of life

*The pleasant dyes which pore men passe, a blisse above the rest,
so gods almost unknownen.*

But thou not beholding what is withinn Prin-
cess, like unto men that gare vppon the outwarde
pictures and monuments of Tombes, doest judge
them onely happy, who in dede of all other mor-
tall creatures are moste vnhappy. This must also
be considered whē thou cōplaintest onely of pouerty,
how many there are so vnhappy as in respecte of
them, thou mayest be accempted happy. How
many be sickē? howe manye deafe? howe manye
blynde? how many in pryson? howe many in exile?
how many condemned? howe manye enforced to
aduenture theylives? then all whiche no doubtē
thou art more happye. Besydes al this, if thou cō-
playne onelpe of pouertye (vnlesse thou would be
come a kyng) there is no cause to complayne. Be-
holde how many do liue miserable in Citties: how
many beg in the Subburbes: how many in villa-
ges do passe theylives almost wout anye thinge,
yet burdened wth chylđre and familie. And neverthe-
lesse cōstrayned to pay tribute of that little whitch
with extreame laboure they haue earned. But (a-
las gone christian people) nowe am I fallen into
that speache whitch never east I thought. So as
in seekinge to acquite others of care, I am my selfe
caste thereto. But doest thou desyre to under-
stande plainly that in riches is no felicite? thenne
behoulde those people whitch inhabite the countrey
and

and gloriy in there small riches; thynkyng them-
selues happy, because they see none of theyz neygh-
bours to possesse more then themselves, who are
not ryche. But if the selfe same men do resorte to
the Cittye, where they see others that for riches
do excell them, then they lamente, compayne and
acompte themselves poore. But is this pouerty?
surely no: nay rather maye be called enuy. Who
is he that possesseth a thousande Crownes, that
maye justly bee called poore and dwellinge in the
countrey wþt þt wealth, wþll not accoumpt
himselfe a Pþynce? yet if he happeneth to come to
the Courte, where no man almost hath syue hun-
dred Crownes, forthwith hee beleiueth and cal-
leth himselfe poore. But if it shoude come to passe
as it dyd in the tyme of Nœ (that all money, pro-
vision, cattel, and other commodities were drown-
ed wþt water). I thyncke then that no man
would perswade himselfe to be iniuried by pouer-
ty. Howe is it then, that no man hauinge somewhat
thou complaynest? which declareth playnely, that
no pouerty, but enuy doth molest thee. And what
can be worse then this? why doest thou not de-
sire the treasures of Kinges and the riches of In-
dia? Unlesse it be in respect they are far from thee.
But heare many Countreys and people hath po-
uertry preservéd and gouerned, as Sythia, Asia, the
Assyrians, the Medians and Parthians. Also Alex-
ander possessinge nothinge but bodyes and wea-
pon, conquered all Asia. Likewise the poore com-
mon weale of Rome, subdued the prouide French-
men, the gallant Italians, the pitifull Grettians,

Enuy breedeth
an opinion of
pouerty.

The thirde booke of

the riche Asia, the crafty Carthagienes, and the dis-
dainfull Jewes. All which was done by pouertye.

Richer the sub-
verter of liber-
ty.

The Persians, the Parthians and Germaynes, beyng
like unto the poore Romaynes, did in despite of their
power defende a keepe theyr lyberty.

But so sone as Sylla grewe to greatnes, & by him
riches set in reputation, lyke unto yce against the
Sunne, all liberty and glory decayed away. Then
began sedition, civil warres, & slaughter of fami-
liars and frendes. So as in short space through
emay of barbarous nations, þ whole empyre came
to utter destruction. Neither do I thincke þ pri-
uate riches be better or more profitable, for by the
ostentimes men become ambitious, slouthful and
ful of care, which the Poet pleasantly describeth
in Mydas, when he had obtained of Bacchus that al-
he touched should be gould. Hayinge.

*Anazed at this mischisfe nowe, now riche and yet in wo,
His wished wealth is now he loseth, that erst he loued so.
No store can honger stanch, drye thrust his throte tormentes,
Thus worthy amids his gould, his former mische repents.*

Priuate riches
perelous.

So great is the misery of richmen, that amids
the desyre of riches they perishe. There is nothing
contentinge to the richman, but that which accord-
eth with his couetyse mynde. For he to increase
his riches hazardeth his soule, his reputacion and
frendes. who can thincke that either life or fame
is gotten by riches, and for the most part riches
do not longe remayne with any man, and never
descende to the third degree? And seldom shalte
þou see the grandchylde of a riche man, dye in a-
bandance. I matueple not therfore why so many
worthye

worthy me disdained to become rich. And synt of
akomitting all Christians, let vs begin at *Crates* þ
Theban, who the moxe fitlye to study þhilosophy,
sould his goods & cast the money into þ sca. More
discretly did *Appoloniush* & *Tyanus*, who selling their
goods which were in deede great, did giue þ same
to theyþ Cittizens, reseruing to thēselues nothing
at all. *Zeno Citticus* being rich, was impouerished
by shippwak, & afterwards studynge þhilosophy,
sayd þ when his shipp periyshed hys boyage was
most fortunate. But *Diogenes* Deserued double glo-
ry becausē he did not only paciently suffer poverty,
but also therēin liued a gloriouſ life. For depnge
asked by *Alexander* what hee wanted, aunswēred
nothinge: though by bountē of that noble kyngē
he might haue receyued great riches. Therefore
Alexander was wout to say, if I were not *Alexā-
der*, the would I be *Diogenes*. So wel did this no-
ble kinge know, the felicity that grewe vpon the
disdayne of riches. Likewise *Phorio* after hee had
receyued one hūdred talentes, would nevermoxe
be retayned by *Alexander*, thoughē in deede he were
so poore as for wat of a seruant, was forced him-
selfe to drawe the water wherin he washed. So-
crates refused the great rewards of *Alcibiades*. And
Artexerxes seekinge the frendship of *Hipocraies* & *E-
paminundas*, þ one for his excellency in þhisicke, the
oþer for his companye, dyd presente them with
great gifteſ: and yet by that meane could not win
them. For the libertye of the Kyngē, dyd not sur-
mount the desdayne they had of riches. The trea-
ture of *Pythagoras* coulds not corrupte the fideliteſ of

Worthy men
haue disdained
riches.

The thirde booke of

Fabritius, who preferred honest pouerty before the riches of kinges. Such was the nobility of these mens mindes (thoughe for want of Christianite not to be numbered amonge others) yet in respecte of generositie, meete examples for our consolation. Do not therefore lament for thy pouerty, but call to minde that sayinge of Plato. VVho so woulde become riche, must leue the desyre of riches.

A man increaseth his riches by þ decay of others, and so a riche man is either wicked or the heire of one that was wicked, as S. Hierome witteth.

The next calamity to pouerty, is exile. where in assuredly it is imagination onely that maketh a man mysterable. For who so marketh the liues of manye, shall fynde that they haue spent some parte of their liues in straunge Countreyss, as *Plato, Berosius, Galenus and Dioscorides*. Some others their whole liues, as Zeno, Citticus & Crantor, who thought theyr forraigne habitation pleasaunte, because it was voluntary. The like desyre had a Citizen of oures: hee in thyscore yeares not further traauailed then the Suburbs of the Towne, was for a mynacle shewed to the þyngce, who did command him that never after he should passe those bounds. The poore olde man mislikinge this com-maundement, desyred leauue to traauaille in his age, which in youth he had forgotte to do: whiche suite beinge denied, the sely olde fellowe of vety sorro w^t fell sicke & died. what can be greater folly then to neglect þ is good, or wylle þt is euil. And surely traauaille canot be euil whiche so many princes, kyn-ges & Emperors haue take in hand. who wil the there-

Exile.

therefore lamēt thereof, when it is perforce. So whatsoeuer is wel don though by force, yet it is not evill. But call to thy consideration howe many cōmodities cometh of trauaille. As experiance of forayne customes knowledge to eschewe misaduentures, sight of citties, Seas, Mountaines, Ryners, woods, variety of ayres, and þ nature of all dry livinge Creatures. Also the practice of artes, & sciences, the difference of mens wits, wþth many other miracles by trauayle are delyghtfully learned. So as I nothinge meruaile at divers excellent sophisters that consumed ther Lyses in continual trauayle. And amonge the rest I call to minde þ great Alexander that trauayled more to excel 2 raignes who enuid his glorie, then for the desyre he had to conquer the whole world or keepe the same in subiection. Antoninus, as he was soft of spryte so did he trauaille countries rather for experiance, then for desyre to conquer. But to returne to private persons. I say that all such as haue inuented an pe excellent knowledge, were those that liued in trauayle. Homer commended his frenes & allies for nothinge more, then for havinge trauayled sondry countries. And haue not al excellent men beeene driven to exile? Demosthenes, Cicerio, Aristides, Tisidides, Themistocles, Alcibiades Codrus, Theseus, Eumolpus, Trax, Aristoteles, Camillus, Corialanus, Marius, Datanus, Trisibulus, Dyon, Anniball, Demetrius Phaleritis. And some other þ boillingly banished themselves as Cono the Athenian into Cyprus. Iphicrates into Thracia, Chares into Bizzo, Timotheus into Leslie, Zenophan into Eleusine haue des moe woddes say they

Truell full of
comodities.

Inuengers of
Art travellers

18 The thirde booke of

Then as Socrate saide, that the whole worlde is a
wise mans country, and a wise man while he is in
the worlde is never from his country, and not to
be in the worlde cannot be. It is the part of euery
wise man to eschewe death, imprisonment, & exile
and yet of these three, is not exile the least?
And yf death be not euill, what euill can it bee to
lacke our country? when it was toldz Diogenes
that y^e synopenses had condempned him to exile, he
answered sayinge, even so do I condempne them
to dwel for euer in Potos, & within the confines of
Euxina. Did not Camillus of such hard fortune re-
ceue the pleasynge of his noble victorp.
And wher were y^e bookes of wise men made more
often then in banishmente? Ouidius Naso being in
exile wrot his bookes De tristibus, De poenitentia,
De triumphis Caesaris and De passibus. So as it see-
meth that in eight yeares exile, he performed more
then in those fifty and fourt, which before hee had
lived in Rome. Plato wroote the greatest part of his
bookes, while he lived from his owne countrey:
for when Socrates dyed, he was about the age of
seventy and seuen yeates. Truly who soever ly-
meth in his owne naturall countrey an industi-
ous life, doth gayne great euyn, and y^e more if hee
be so basely borne. Where was Christe worse en-
treated then in Nazareth, beinge there borne, per-
hated, disdayned, afflicted, and at length in Ieru-
salem slayne. So it seemeth true that no man can
be a prophet in his owne countrey.

Thus we see that exile is not onely good, but al-
so gloriouys cheifly to a wise and learned man:

Frey

Nether ought any to mislike of that which battis
forthered many, ne duld god allmen knew howe
profitable a thinge it is to traynayle, and chieffly for
such as dwel in thos countries where rithes do
rule as Lawe, power take place of Order, or Ciu
tany in any sorte is put in practise. 1477. 9. 11.
wherefore I say that exile is nether contynopar
be nombrd amonge thos thinges which haue of
evill any resemblance. But exile doth not so much
offend these as Injuries. Do torment others, affri
minge with the Lawe, or other, that who so receyved
methane injury doth occasion an other. But who
ever thinketh injuries ought to be revenged doth
greatly erre. For in so doinge no ende of helpeing
can be taken, when one injury renegeth another. Injury.
He that so offereth the syng must be set revenge the
seconde. He therefore doth hym self evill, that offe
with the syng he infurie, and next to hym, he that see
keth revenge, deserueth blame, because the third
injury, of necessity must folloe. 1477. 9. 12.
And how can he paciently suffer injonge, that ha
pronoked willingly offend the syng? 1477. 9. 13.
can therefore be better, than to be fraine from doing
injuries, and call to memory the sayinges of Plato,
that a wise man differeth as far from a common
person, as a common person from a childe. 1477. 9. 14.
For children do revenge enemys injury yea thought
against the intropids. Will it be offend, most like
unto Beastes, upon whose staples it shalbe
bewares thos treade. Indely they byte without
conyderinge whether willingly then did al or not.
But latre other wyls angrys then to exanim
those

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those injuries which willingly are offred. If then
a wise man do not revenge those wrongs which by
mishap do happen unto him: is he not therin more
worthy then the common person vnde of al wise-
dome? How much were it better to obserue that
Devine precept. *Nisi vindictam ex ea retribuam.*
That wylle men haue so done, no man doubteth.
Amongst whom we reade of Socrates beinge stric-
ken vpon the Shinnes and aduised by his fren-
des to seeke revenge unanswered. If an asse haue
stricken me shal I therefore be so foolish as to cat-
him in question? And when Xantippe his wiffe in
a rage tooke his cloake from his shoulders, his fren-
des perswadinge him to revenge he sayde, this is
done only to occasion you to looke vpon vs; a says
here is xanippus and here is Socrates. *Et hoc gloriatur*
*Diogenes receuynge a blowe vnde Nesciam quod
damici iam galea domini sit praeundum. Crates also
beinge stricken on the face by Nicodromo Citaredo,
made none other revenge, but to of Nicodromo his
name vpon the place he was stricken, and in that
same he wend to the hole City the injury offred on
to him: because to suffer injury without cause is a
greater reproch, then to receive it. The one by of-
fringe wronge swelleth himselfe plainly vicked, as
an euyll man, the other is guilty of smotchinge mys-
done. When it was cold to Zenoctis that Plato
had spaken euill of him he made this answere.
It is the parte of a prince to heare euill when he
doth best. But Plato beinge tolde that Zenocritus
did slaunder him, sayd first he could not beleue it:
and after better prooche answered sayinge. I can
not*

not think hee woulde haue thus spoken wþþout cause. what coulde haue beeene sayde moore wises lye or moore safelype. A chyßtan striken on the right cheke ought to turn the left. And **S**o **P**aule sayth, that if thou do good, to those that speake euill of the: thou heapest burning coales vpon their heades. There is nothinge more wicked then ingratitude, no; more cruel then to oppresse innocentes: eyther of which faultes he committeth that offerteth injury to his benefactors. Let vs now follow the lawe of nature, and consider wher any injurye is offered, whether safelype, or with perill the same may be doone:

For what can be moore foolishe then to seeke reuenge, when safelype it cannot be perfourmed,
So did **Pausanias** reuenge himselfe vpon **Phillippus** but so; his laboure was hanged. **S**o did **Andreas Lampugnarus** breake his tre vpon **Galeazetus Sforza**: but thereby he wroought the distruktion of himself his son, & his brother, besides many discomodities of his countrey. But how many haue ben punished & put to death, before they had performed their intent to reuenge: as were those that conspired þ murder of **Phaleris**, & that wroought treason agaynst **Nero**. The multitudine of ensamples do make mee leauue them vntouched. who deeth therefore being never so symple comend þ persi that reuenge bingeth: which though perfourmed doth more hynder thee, then him to whom it is offered, and sometime before performance doth vndoe both thee & thyne. Is then reuenge good when safelype it may be executed? Surelye at no tyme.

Be

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Because the pleasure of revenge is when there in
a man may declare courage and magnanimitie of
minde. And as the Poet sayth.

Show not thy force on yeldinge foes, let pround men be opprest.

He thinkes therfore that Aristides deserved praise
For whē Cleomines had sayd a man must do good
to frendes, and evill to foes : Aristides turned þ
woordes, sayinge. A man must do good to his fren-
des and seeke the reconciliation of his foes. The
glory gottē by forgeninge of foes, whō thou may
oppreſſe, is greater, then the pleasure of revenge.
The man þ doth good for evill is lyke unto God.
For hee that defendeth and doeth well to all men
doth most nearely folowe God. And howe great
a ſigne of noble minde it is to forbear revenge, þ
ancient examples doe beare witnes, wherem Iu-
lius Caſar gained ſo great prayſe, as no man mo-
re. He hauinge ouerthowen Pompeius and his army
Commaunded that none ſhoude bee hurtt ihat-
tere not preſent in the ſtride againſt him.

He ſpared M. Marcellus his mortall enemy. He ſet
at liberty Petreius the cheiftaine of his foes : Afranius,
Vero, Korfinius, L. Letulus, L. Domitius. He tooke
mercy vpon the Sonne of Cato a notable En-
emy. He touched not Sextus Pompeius, the youn-
ger Sonne of the great Pompeius, at whose death
he weeped.

He pardoned Ligarius at the ſuite of his frendes
and Brethren, though he were an apparaunte
offender, and many wayes guilty. He ſpared Cicero

and freely pardoned al other Princes that were
in the battayle Pharsalica. He sette vppre the Pictures
of Pompeius and finally gaue so many signes
and Monumēntes of mercy, as Cicero both before
the victory, and after his death attested his Dua-
tell the better: sayinge that Pompeius defendour
of his countrey might more iustly be condempned
for his cruelty to Enemis, then Caesar in respects
of the greate Mercy he vsed. In lyke maner dyd
Octanius his successor procede.

For when Linus the Historiogapher had parci-
ally written against him, bee vsed none other Re-
venge but called him a Pompeian, Lykewisse
when Asinius Pollio, had in his Booke praysed Cäsar,
Brutus, Afranius and Scipio, he sought no reuenge
against hym. Besydes all thys, he recevued into
hys house Tymagines who in wrtinge had defas-
med Octanius, Linia and her daughter. For all
which doinge bee vsed none other Reuenge then
these wordes. Fruere mihi Pollio fruere.

But beholde howe nobly Adrianus Cesar did my-
tigate his ire? Hes besyng made Emperoure and
meetinge his Enemy sayde, Thou hast escaped.
Declaringe that as before bee wanted powet to
bee Revenged, so nowe in authority bee woulde
wante will, and therfore did acquit him of feare.
It is also to bee considered that there is nothinge
that increaseth authority more then to forgive.

And therfore P E L E C R Y S the Lacedemoni-
an, Complaynunge to hys Brother that bee was
not so Beloued a monge the Cittyzens as bee
was: bee aunsweread Pelorus, sayinge the cause
ther-

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thereof is that thou can not suffer iniurie. It is
likewise greatly to be noted that who so euer hath
abstred to authority or greatnes, they haue done w
many iniurie, because they þ reuenge might be re-
sembled to the fable of *Praxitelis*. who beynge (as
men say) of Nature angrye, and beholdinge hym-
selfe in a glasse, espied there a visage euill sauoured
and deformed: and there wchall more moued, in-
creased his colericke & angry countenaunce whiche
playnly appeared wth the glasse, but in the end hee
brake the glasse, in euery piece whereof he found a
face much deformed. whereby *Praxitelis* had experi-
ence that in seeking to reuenge himself of one dys-
contentacion, he occasioned many. Euen so if thou
murder one man, thou makest his frendes and fa-
milie al thine enemys. Thus in seeking to acquit
thy selfe of one soe thou getteste manie, yea, some-
tymes so so bynge thy name groweth odious,
and thou condempned for an euill man. Fynallye
who so accuseth to reuenge, myndeth none o^r
ther thing, whiche reason and experiance doth wel
declare. *Alexander* the greate (in whose chamber
wylle he liued good fortune sleapt) knowing the
unfayendly harts of the *Athenienses* and other (peo-
ple of *Grecia*) who vnder þ ensigne of *Darius* made
warre agaynt hym, did notwithstandinge seeke
any reuenge, whiche greatness of minde *Darius* and
other understanding of enemies they became sub-
iectes and faythful frendes. But yf contrary,
wylle he had vsed reuenge, the whoole number of
the *Grecian* youth peare all *India* and *Peloponesso* had
reualted had bene destroyed: so as of *Alexander* he
had

had in shott space become a pooze obscure Prince. Farre vulyke to hym dyd Lyncge Pirru procede, who beinge a famous Captaine, yet followinge Revenge, leste his doinges imperfite and dyd in misery. *IVLIVS C E A S A R* in private life and towardes reconciliation to his Enemis, beinge greatly slandered by *Caius Caluus* and *Catullus* did, notwithstandinge wile first unto *Caluus* and par-
doned *Catullus*.

What greater Enemy had he then *Clodius* that defyled the honoure of *Wedlocke*? Beinge appre-
hended he would not onely not condempne him,
but also sauе him from perurye. But *Marius* dyd
far other wise, he thristinge for the bloude of ene-
mies and followinge Revenge had evyll ende, &
was the destruction of himselfe and all his.

What hath bene seene more worthely done then
that acte of *Fabius*? who contrary to al right, was
forced by the people to receiue *Minutius* maister of
his horse, as his companion in the Empyre, who
Doinge divers thinges contrary to *Fabius* designe,
Did (notwithstandinge forgetting the injury) ioyn
with *Minutius* against *Haniball*, and to sauе him
from peril vsed al care a cuning, which afterwar-
des wrought such effect as þ people confessed how
unworthely they had abled *Minutius* to bee his e-
qual, whitch *Minutius* also vpō his knees solffred
prayinge *Fabius* to take into his handes þ hole au-
thority and Empire. Such be the rewards of no-
ble mindes, that can forget all injuries. So did
not *Cicerio* when with slauderous speach he perse-
cuted *Clodius*, but for so doinge was himselfe ban-

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nished. And in seekinge to banishe *Antonius* out
of the cōmon wealth, he thereby hindred himselfe,
his friendes, his country, and all good men.

But is it not a thunge worthy to be noted? That
we duudaine the iniuries of brute beastes, & reuenge
the wronges offered by men? Also we patiently
suffer the displeasure of tyne, and cannot beate,
the offences of men? But in the one Ambition
wanteth: in the other is meane to Reuenge whi-
che I graunt: and yet in the Injuries of men, it
is to bee considered, that man is, wylly thou, s̄yill
thou, thy Companion in lyfe: And manye tymeſ
(though thou marche it not) by the provoked.

What doth it then moue thee to suffer iniury?
Is it Harme or Losse? by reuenge it cannot be re-
couered. If Harme: thou seemest to Sorrowe
that thou arte honest, or that thou woulde bee so
thought. Seing it is the property of an euill man
to do iniury: & the property of a good man to di-
dayne it. Also when any man doth sclander thee,
disdayne thee, stryke thee, or hurte thee, consyber
whether the same be wyllyngely done or not? Be-
cause an unwillinge offence may hurt, and yet bee
none Injurye at all. *Crasus* was commended for
pardoning *Adrastus* when he had killed his sonne:
because *Adrastus* meaninge was to haue shotte at
the Boare, and not to haue slaine the Chylde. But
if wyllyngely the offence bee offered, examyne thy
selfe if thou haue geuen cause, for then is it none
iniury, but deserued punishment.

And if thyne Enemy hath hurte thee, thincke
wyth thy selfe whether thou woulde haue done
the

the lyke to him if thou might, for then it was none
Inury but contention.

The ende of all stryfe is when þ one yeldeth. And
therfore a boye of Lacedamon beinge deadly woun-
ded and comforted by his freindes, sayinge that
þ longe they woulde reuenge the iniury done unto
him, unanswered, that in no wyle they shoulde so
doe, because the hurte he received, hee entended to
his Enemy, if his entent had taken place.

But let thy mynde be voyde of euyll, free from
hate and displeasure, then consider the quality of
the offence and the state of the offender, whether
it be so small as is not to be regarded, or the man
so mad or byle as is to be disdained: because to be
reuenged vpon any sutch Inurious occasions,
oþ men, is both dishonourable and wicked. But
admit the offence be not sutch, doest thou not re-
member that it is the property of a good man pa-
ciently to suffer iniurie, not for feare, but through
fortitude. So Phocion beinge by the Athenienses,
condempned to death, his friendes askinge what
he woulde haue sayde to his sonne? Answered,
tell him that in any wile he forget this iniury here
offered unto me. Aristides also vnjustly remaining
in exile, prayed the Gods þ the Athenienses myght
be so happy as never after to thincke vpon him.
Also call to thy consideration that against all In-
uriies there are, that is to saye, Against Injury
thre remedies,
Reuenge, Obluyon, and disdayne.

Of which three who doubteth but Disdayne
is both the best, and most assured? Because dis-
dayne through the courage of minde wherewithal

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it is accompanied, is not like vncō obſuion ſoynd
with reproche, neyther perilous in respect of new
iniurieſ, as is a reueng, whiche bringeth therwith
bothe perill and repentaunce, and in the meane
time, the Desyre of offending doth not moleſt thee
but arte there in moſt lyke vnto God. For ſuch
as contempne iniurieſ are moſte happy and likeliſt
to God, and ſuch men they are, or muſt be that
woule become happy. For ſeetige no man liueth
free from iniurieſ, and the greater in authority he
be, the moſe followed with ſlauder, euill report, &
iniurie, it is expediente that every man doe deter-
myne himſelfe to beare them.
Nether is it lauorfull for any mortall man to ble-
reuenge. who hath bene more ſlaundred then kin-
ges, and Emperours, whose power is greatest?
nþoe, or what is of greater force then God and
Nature? And yet they delighte not in Reuenge.
Shall man then be like vnto Beares, purſuinge
the Bees, ſeeke ſor reuenge? God forbyd. For
although we myght in life reuenge all Injuries:
what good weare that after Death, or what care
ſhoulde we then haue of iniurieſ? It is all one
whether with ſufferaunce of Injury, or not, after
Death we be remembred. who ſo therefore lyuing
ſeemed to contempne iniurieſ, by death he is free
from the perill which Reuenge might caſt him in-
to. nþerfore there is nothinge better then an in-
uiſible mynde, whiche lyke vnto a man placed on
the toppe of an high Tower, in diſdayne caſtinge
downe ſtones vpon the headeſ of hys Enemyes,
doth make lyght of all Injuries (and as it were)
diſdayne

disdayne them. For as women, for lacke of magnanimitie cannot beare offences: so men (as they are me) maye take what revenge they thinke best. Then make thy choyse whiche of them thou wylt bee lyke. But happily thou wylt saye some worthy men haue bene reuenged. For Cesar commaunded Faustus Silla and Afranius, to be slaine.

Likelwise Antonius reuenged himselfe vpon Cicero, and Alexander & vpon Calistines, carrying him abrod when his Eyes were put out, and in th' ende shut him vp into a caue with a Dogge. But alas (good man) thys was no Reuenge, though some saye that Antonius beinge of mynde more abiette then a woman dyd like unto hys other doinges committ this acte, and therefore had an ende aunswitable to his deseruinge. But as for the other they mynded nothinge lesse then Reuenge, for the respecte of these doinges was security, which in lyke case by our Lawes is sufferable. For if Afranius had gotten liberty, he woulde neyther haue kepte promise nor lyued in quiet. Also Faustus Silla, was by Lawe guilty. Pompeius, freinde for his fathers Tyranny odious to the people of Rome.

So as beinge a necessary freinde for Pompeius, he coulde not haue lyued in quiet. But if hee had, for the Mallice borne to hys father beeне slayne, the same shoulde rather haue beeне doone vpon Cato, who (as was well knownen) after that Cesar conquered the Germanies, dyd perswade the Senate to haue him deliuered into the Enemis handes, because hee had foughtrie contrary to the

The thirde booke of
truce taken. But *Silla* when easly he might haue
slayne him, he would not.

So Alexander beyng settled in hys Empyre am-
onge the barbarous People, did not condempne
Calistines, for mallice, but security, because through
his woordes he coulde hardly keepe the Persians.
And the Macedonians began to disdayne him.

Full well knewe *Antonius* that if *Cicerio* had es-
caped, hee woulde never haue lyued in quyet, be-
cause beinge all ready once pardoned, hee notwithstandinge
did follow hym with hate vnto
constable, & if the Death of *C I C E R O* had bene
sought for Revenge, eyther a lyue he myghte haue
beene tormented and kepte, or elles executed with
more crueltie. It commeth also to minde, that ini-
uries haue not a little proffited Some men: and
therefore *Ouidius* sayth.

Injuries haue
profyted some
men.

A wronge som whiles we see: doth helpe the wronged wighte.

It happeneth ofte tymes that wee take Com-
passion of theym wee loue not: eyther for the ma-
lice wee beare theym that offered the Inurye, or
through beliefe that the Inured is condempned,
rather by power of his Enemy then his owne of-
fence. And by sucht meanes it is well knownen
many haue escaped great peryll.

A monge whych nomber *Valerius Maximus* tel-
leth howe *Gabinius* through the Sclaunder of si-
senna, and *Flavius*, for the Inurye of *Valerius* were
delivered, and *Cotta* onely for suspicion of wronge
founde the same fauour. In which cases if none
innu-

Cardanus comforte. 92

iniury had bene, no hope had remayned. It is also to be considered, that the occasions of sclauders are so common, as neithinge more. The People do backesbite the learned, the learned disdayne the unlearned, the Just do condempne the wicked, the Wycked do laugh to Scorne those that be good, the Mighty do enuy the Mighty, against whom they prouoke seruauntes and subiectes by sclauderous speach, Robbery, Practice, and vntrewe dealeinge. Were it not better with noble minde to disdayne all Injuries, then thus continuallye to haue tormenting in minde. *Lucius Murena* was praysed, because he tooke *Cato* vnder hys Gowne and sauued him from Death, that not longe before had accused him.

Publius Pulcher beinge by the three *Lentuli* accus-
ed of inceste, did not withstandinge afterwardes
saue one of them from perrill. *Marcellus* beinge han-
nously accused by the *Siculi* did not onely forgene
them, but also received them into his owne tuitio.
So Menedemus bestowed many Benefites vpon
Aleximus of whom he had bene greatly injured.
How wisely sayde *s. Gregorius*, that who so cannot
beare iniury, doth shew by hys impacience that he
is not good. The kinge *Archelaus*, when vpon a
time one cast water vpon him, beinge perswaded
by his frendes to revenge, aunswere d, saying, I
knowe he woulde not haue cast it vpon me, but on
some other. By which aunswere he sauued the of-
fender from hurt, & him selfe from the importunit
ty of his frendes.

continet quod credam. *M. An. ing. A. notam*
olim

The thirde booke of

A notable example remayneth in memoire of the seruaunte of *Antius Restio*, who beinge longe tyme kepte in prison, and by his maisters commandement, ofte times burned with hot yrons, yet afterwards folowing him in þ triumphe triunfual did notwithstanding all their iniurie saue himself fr̄ þe perill, when comodiously he might haue bene ceuē ged & also rewardeþ. Such wil dome hath not on ly bene performed by priuate men, but also by hole Citties. *For Dionisius* the yonger both at the playes of *Corinthus* and also before hee was sent into exile might haue beeþe by them of *Syracusa* slayne, whom before time he had most Titannously bled. But they with disdayne did let him passe. Likewise dyd the *Romaines*, when *Silla* had resygned the Office of Dictator, and lued in priuate state: notwithstanding he had greudously offendid the people, yet dyd they suffer hym to passe withoute hurr, thinkinge that reuenge is to be bled vpon mighty men, & those that beare rule, & vpon those that were by law or assent dismounted from authority, courteously & compassionately to entreat them, was a signe of a good man.

Therefore there is no greater argument of felicity, no redper way to glory, nor better meane to quiet, then to disdayne iniurie.

Beholde the dogs whiche be of many other beastes the most improfitable, yet are much more made of then either Oren oþ Horse, onely because they suffer all iniurie their maisters do offer vnto them.

If thou steykeþ them, they fawne: If thou drayueþ them awaþe from thee, they retourne unto

Unto thee: if thou chide them they flatter. Finally he is much worse then any beast, that cannot dis-
dayne iniurys. No b[ea]st the beast is mindefull of
offence done unto him. Therefore that man that
seeketh reueng is not wise, loued of God, nor lōge
happye. If thou suffer a while thou shalt see thy
wronges reuenged by nature, by chaunce, or by
some other meane. And him whom with extreme
care, traauayle, and hazard of thy selfe thou sought
to offend, shall be without thyne euill or myserye
destroyed. The liues of all euill men that do per-
turb the quiet of þ good, are short: or at least wise
that happiness of small continuance. If therelore
forbeatinge iniury no man is miserable, then is it
better for all men whether they can or not, nor to
be reuenged: because it is manifest that before re-
uenge of iniury no man is in miserye. The offence
that men in these dayes do thyncke the greatest, is
the infidelity of wifes. But in so dishonest a mat-
ter not to trouble the eates of good men I meane
nothing to speake, notwithstandinge I call to re-
membrance þ Pompeius for adultry cast of his wife
Metia, and for the like faulke did P. Cesar put away
Pompeia, both excellente men, and amonge the Ro-
manes inferiour to none for auictorite, deserue &
myledome. All which notwithstandinge either þ
impostunacye of adulterours, or the wantonnes
of women, did make their beddes defiled. *Septimi-
us Seuerus, & Antonius the Philosopher had dish-
onest wifes, yet canst thou not finde any better, or
more worthye men in that common weale.* *Whē
a frende of Antonius did mylē hym to put away
his*

The thirde booke of

his dishonest wife, he aunsweread saying: Euens so
I may do and therewall loose her dowrye: which
dowry was the Romaine Empyre, because Fausti-
na was daughter to Pius Antonius the Emperour.
Therefore though Antonius wittigly, or Seuerus vn-
wittingly kept they adulterous wines, I can-
not thincke it was prejudicall to they reputacion,
virtue or felicity. Neyther do thou thyngke that
this blis doth blemish the reputation of common
persons more then these most noble personages: soz
seing the fault is in others. the dishonour cannot
appertayne unto thee. Therefore a Cittize of Spar-
ta finding an adulterer a bed with his euill fauou-
red wife saide, alas vnhappy man what necessity
hath druen the to do this deed? To cruell it were
to impute that to thine owne follye, whiche by no
pollicye can be prevented, as though thy vertue &
estimation were stayned by þ default of an other.
Yet nowe adayes this reproche is cast vpon the
man. So did not Salethus Prince of Crotona, who
made an ordynauice more harde then the Labore
Julia, whiche was that cockould makers shold be
burned quicke. Supposinge that none offence was
more wicked. Yet when afterwardes hee himselfe
had despyled his brothers wife and was taken, hee
made so wylle an Oration, as the people were co-
tent to punishe his offence wþh exile onely. Not-
withstanding, knowing the greatnes of the fault,
willingly he cast himselfe into the fyre, and was
burned. Thus woe synde hee desyred not pardon
(though his wordes were to such effect) but rather
sought to shew þ none offence coulde be so greate
but

Inury of Wi-
ues no preju-
dice to the
housebandes
reputation.

but might deserue to be pardoned. Therefore this iniury cometh not of the voyes defaulte, but the imperfection of time: wherin we being brougous, the reproch is cast vpon men, & the perury vpon God: neither shall thys plague cease till þ (as men say) Polipus haue eaten out himselfe, & the power of Mahumet hath stayed the slander.

But of iniurys we haue no we enough sayde, let vs therfore speake of other calamities, amonge which imprisonment seemeth the cheste.

In prison is dackenes, uncleanenesse, lacke of compayne, fettters, and synally (as it seemeth) all sortes of miserye: whych prouoked *Bætius* to type out sayinge.

Imprisonment,

*To mynning Admirs teach, wherof I shold endigne,
And bathe my face in bitter teares, wherwith my woes I wright.*

Allas good frende) what is this lyfe other then an imprisonment of minde, much worse then that of the body, & would God this quiet might chauce to me, which so many worthy men haue desyred. Amongest whom *Demostenes* þ excellent *Diatour* to the end he might be enforced to keepe the house, cut of the one syde of his bearde. where is truer contemplation then in solitary lise? what place is more fit for study, then where is quietnes? neither did *Bætius* write any worke better, then þ he inuerted in prison, did not *Aesopus* long time lurke win a toombe? & *Democritus* willingly inhabit the denes of dead me? studying & writing? And þ more their eyes were dackened, the more theri mindes were lightned. *Plato* tellet þ *Anaxagoras* while he remayned in

The thyrde booke of

in prisō wrote the booke *De Circuli quadratura*. To whom could imprisonment be more greuous, then to Socrates whē th'ende was death, the time long and incertaine? yet neverthelesse he slept sweetly, studied Philosophye, and wrote Verses. So as Socrates gaue more light to the prisōn, then the prisōn gaue darchnes to Socrates. PAULVS the Doctoure of the woldē sent the greater parte of his epistles from prisōn, as to the Ephesians, to Timothe and Philemon. For like realdō is servitude patiently to be borne, seynge nature hath not more liberally bestowed her gyftes on the maister, then the seruaunte: They are equallye wylle, equallye beautifull, equallye healthfull, and finally in body & minde no maister excelleth his seruaunt. And for quietnes of minde þ seruaunt hath the aduantage. For he seeketh onely to content one, which is hym selfer, for whiche doinge, hee is provided for, of meate, drinke, apparell, and all other necessaries. But a maister must not onely be carefull of hym selfe, but also of others. Every losse is hinderance to the maister, but to the seruaunt not so. Therefor if it were lawfull, more men woulde committ themselves to servitude, the desire to become free, as who so doth consider well, shall see, that whē we thincke oure selues most free, we serue maisters more severe: as Princes, God, necessities, lawes, and pleasure: whiche be also common to seruauntes, yet therewithall they haue foode, apparel, and houses, which þ maisters haue not. It is the lesse maruayle whyp some bondmen haue refused to be made free, as did Melissus a Grammatican of Spoleto.

Surely

Servitude.

Cardanus comforte.

95.

Wherely it is a goodly pleasure to eate at other menstable. Would God it were as honest. And doest thou thinke the fauorites of Princes are other then seruauntes whome ambition hath deceyued? besidēs whiche, theyre estate is more perillous and more unhappy. Neither is seruitude anye hinderaunce to glory, for Plato, Xenocrates, Calcedonius, Diogenes, Phedrus, Epictetus, & Esopus the fabler, did live in seruitude. Besidēs them dines Gra-marians, Sibonius, Aphroditius, Taberius, Crotes, Antonius Gnipro, Phosius þ excellent player and Manlius in Alcconomy, a singuler Poet. What shoulde I say of riches? And shall I agayne reight those monsters of the Romayne pleasure Drusianus and Menocrates? þe the seates of kinges haue bene by bondmen possessed. Tullius one of the aunciente kinges, was a bondman. And so was Oedipus and other. The kinges of Syria and Palestina in our age chosen out of this sorte of men. But let riches rule and beare the sway, yet let vs reight knowen ex-amples of many such as seruitude and the patro-nage of a good maister haue aduaunsed, for þ vertue of the maister dependeth much vpon þ wisc-dome of the seruant. And som seruauntes haue not onely gaigned libertie, but also deserued to be-come heires to their maisters. Neither shalt thou finde vpon the auncient monumentes, more re-then ensamples of seruaunts deuotion towards their maisters, and maisters towardes them.

The like persuasō may make for my comfort, if thou liue without glory: whiche kinde of life is

the

Seruitude no
let to glory.

Some from ser
uitude haue
become kings.

Obscure life.

The thyrde booke of

the more tollerable if thou remayne in servitude : whercinto *Vlysses* (as *Plato* sayth) beinge werye of hys former life did willingly cast himselfe. Ther is no happines þ can happe to man greater, þe either not to despise glori, or not to haue it. he ho so doth þ one, liueth in great quietnes of mind, þ other enioyeth gret security. For is þ glori of this world other then a swete poiso for men ? whereof if thou taste, thou becomest blynde & senceles. Hereupon groweth vaine labour, perill & care, which way to kepe & get frends, authority & riches. Envy also like vnto a shadow inseperable doth follow glori, whiche in a momēt fadeth away, and þ rest of thy life the more vnplesaſt. How many worthy men haue geuen the glori of theyr owne deserts to others ? *Socrates* beinge victorious in battayle, gaue all the honour prayse & rewarde to *Alchibiades*. But who can therein excel *Plato* ? he comended for his leaſting, did yelde all the prayse to those þ had taught him : as *Socrates*, *Tymaus*, and *Parmenides*. Surely there is no greater glori then the contempt of honour. Who so is not ambitious getteth no glori : why seekest thou that, þ to haue thou ought not ? If thou be ambitious, thou accusest thy ſelfe : and yet ambition were no vice, if glori might lawfully be deſired. I cannot reſighte the nomber of all ſuch as haue honoured vertue, and yet contemned the prayſe. And yet in dede euē at this day also, who ſo lyuinge vertuously doth lurke, may be caſted good & happy. What doth the ambitious man gayne other then ſet to ſale all his imperfections. And whosoeuer doeth marke it well, ſhall fynde that

Disdayne of
glory is caufe
of quiet and
Security,

Envy followv-
eth glory.

The ambitious
man publis-
heth his owne im-
perfections.

that euerye man hath moxe defectes, their cul-
comes worthy commendation. To preuentethe
peril of this condēpnacion there is no way so sure
as to luke and lie unkno'wen.

The like cōmodity bringeth ignorance where-
of notwithstanding many do complaine. who so
seeketh kno'ledge, kindeth care and labou're, as
the Prophet sayeth. I tell not that Dauid hath
preached, that this worldely wysedome is enemy
to God. Let vs consider what is commonly ga-
ned by learning, profite is disdayned, the soule ha-
zarded, the body consumed, thy children & substance
neglected. The learned do get great enuy & short-
nech his lyfe, and all for knowledge, or rather to
be thought to knowe. For arte thou moxe wylle
then Socrates, Plato, or Aristoteles? Socrates did glo-
ry that he knewe nothinge. Plato doubted of many
thinges. Aristoteles speakest so obscurely, as one
woulde thincke he knewe little. Alas how many
haue bene hindered by being thought learned? Am-
onge the rest, by small kno'ledge of myne, haue
bene to my disaduantage, for thereby I haue bene
osten times rejected, euill handled & oppressed, and
would God that eyther I had bene such a one as
they thought me, or by they had thought mee such a
one as in dede I was. Hereof gro'no against mee
so many vndesecued euill reportes, al which I dis-
dayned, persuading my selfe that one ma' ercelled
an other, in that he was better. Like unto al other
things doth by opinion of learning brede slander &
diuers other incōueniences: as we see by Alexander
Achillino, Tiberio of Bononia, Petrus Leo & Marcus

Antonius

Ignoraunce,

The thyrde booke of

tonius of Verona. For Achillius was paysoned. Petrus Leo cast bedlonge into a pond, Tiberius & Antonius occasioned to shorte theyre owne lyues. So we finde that this wisedome is accompanied w^m many discomodities. Howe much better had it beeene for these learned men to haue liued by some craft or industry? What man haue thou knowne both learned and fortunate, yea whom hath not learninge hindered? Socrates was slain, Anaxagoras kept in prison: Plato soulde, and put in perill of his heade, Aristotiles sent into exile, where eyther willingly or not greatly against his will he dyed: Demetrius Phalerius banished and condemned: Demostenes paysoned himselfe. Easimes sent to exile & so was Solon. Licurgus deppryued of hys eyes, and after banished with many perilles of lyfe: Ioannes Scotus stabbed in with daggers by þ handes of his companions. Cicero betrayed and slayne. Varro confined, and who was not molested and disdained? Budeus a notable man of our age, dyd also iustlye complaine, what and how many persecutions did Erasmus suffer? were the Prophetes and wise me in the lawe of Moyse more happy? Surely no. The cause is learning, whiche who so hath not, let him not despyre it: who already hath it, must think to haue bought a ieuell of greate pycce, and kepte with more care and perill. But to much haue we spoken of thesee matters, for fewe or none shalte thou finde that complayne of ignorance, seinge willingly they deceyu themselues.

Now as touchinge sorrowe it selfe, whiche worschely seemeth intollerable, Let vs consider it com-
meth

Learnirge ac-
cōpanied vvh
many discomo-
dities,

methy theifly of thice causers, that is to say of sicknes, soyl, or enforcement. How soever it be, or what soever greife we feele, eyther it is not great, or not long, and selidome it happeneth to honest men: but if it doe, must of necessity be endured. whosoever falleth into sicknes either willingly or against his will, would he not be ashamed that wome shoulde excell hym in patience and sufferaunce of greife? for women in bearinge of children do endure most extreeme paynes, yet notwithstanding do not reſayne the company of men, & such as be barren, do not desyre any thinge so much as to haue chil‐dren. The greife whiche women suffer in chil‐ding, is of all other the greatest, and neareſt to death: yea many of such greife do dye in deede. No gout, no ach, no collicke or other tormente is compara‐ble to this paynes. Notwithstanding how great soever they be, they caus not to live in delight, and (as wonce they were) approue the ioyes of v‐enue ſport without the desyre of well doinge. There is no greife ſo great, that a resolute minde wil yelde unto. *Poſſidonius* the Philosopher extremely ſickē, ſayde unto *Pompeius* beynge come to viſite hym, þe greatness of paines ſhould never make him con‐fesse that ſickenes was euill. Neither in deede can that bee euill whiche is without vs, therfore the greife of the body if it do not ouercom our minde, cannot be ſayd to be ours. How well did that ſeuauante whiche flue *Asdruball* declare it: for hee beynge greateſtlye tormented for the murder of hys maister, did not wythſtandinge in countenaunce helwe the ioye he fel for hauinge reuenged the in‐

Sorowve pro‐
ceedeth cheſly
of thre cauſes.

The thyrde booke of

fury of his maister. I remember that when *Antonius Cribellus* was condemned by publike assente to be tolne in peeces, in preparinge himselfe to bee executed, sayde, þ there was no torment so greate as coulde cause him confess the compamions of his offence, yet affyrminge there were lutch, but hee would never bewray them. What maruelle was it then though *Pompeius* so manfully helpe hys finger to be burned in the candell before the kyng *Genthius*, seinge that thereby the kyng might perceve there was no hope to wryt out any intelligence at the Embassadours hands. With like pa-
cience did *Sceuola* burne his hand before the kyng *Porcenna*. Neþther haue there wanted women, þ haue deserved such glory. The mother of *Hircanus* the Jewe beinge offended by *Proloemus* her sonne in lawe, wylled *Hircanus* not to leave of his enter-
prise: but rather reuenge the death of hys father whom *Proloemus* had slaine. *Epicharis Liberta* more noble then many men, for no torment could be co-
strayned to confess her offences or her compamions in offending. *Quintilia* a little personage suspected for the consipacy agaynst *Caligula*, beinge racked wþt great torment, confessed nothinge, whereby she was set at liberty as guiltlesse, and receyued rew-
ard as innocent. What shold I speake of *Barbara Agatha* a Chyrstian, wþt diuers other by-
gins? þ nomber of whom is hardly to be beleued, and theyr constancy so marueilous, as they see-
med not onely paciently to haue suffered torment, but also to haue wylshed for them. But this ver-
tue proeedeth of our Christianity. Let vs retorne

to naturall reasons. There is no rest so welcome, as that which followeth great trauayle, nor death so much desired, as where sicknes hath bene most extreme. The ende therefore of all greife, eyther by recovery, or death is pleasaunt. It is also to be considered, that al such as suffer great tormentes, beinge perswaded of the immortality of Soules, ought thereby (though nons other reason ware) to be comforted. And such as beleue of none other life, are sure that Death is the ende of all miseries. Therefore if thy greife groweth vpon desert, deseruingly thou ought to beare it, for thereby thou doest decrease thy greife, and sauе thy mynd from due torment, neyther oughtest thou to punish thy body and minde both at one time, seinge thy soule is afterwards to receyue his chastisement.

The same or more profitable reason may be made for sicknes, then for sorowe: for what can be intollerable in sicknes, if sorowe be a way? yea hardly it can bee thoughte how manys commodities it bringeth. In syckenes wee Learne who wee bee, howe fraple the condition of life is: Howe incertayne, and subiect to the power of others. Thereby wee are taughte to be myndfull of an other lyfe, and that we ought not to do that to all other, which we would not hane don to ourselues. Thereof wee become more temperate and contynent, yea to some syckenes haue breue cause of longe lyfe, amendemente of fame, and encrease of vertue. If sickenes were not, a man shoulde become more hard harded then the Tiger, and more

Sickenes.
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The chyrde booke of

cruell then the Lionesse. *Macrobius* thinketh that sickenes doeth more often happen to those whom God loueth, then those whome he hateth. *Seneca* supposed that he is most unhappy that never feleth aduersity, and that he is most myserable that is most happy. *Saint Paul* sayeth, whom God loueth him he chasteneth. The nature of man is vnbidled, and were it not lyke wheate well listed, woulde become as savage as the wilde beastes.

When the soule leaueth the bodye, then is it more nobis and perfite, because then it commeth to his owne nature beyng unburdened of the bodye, which hindered the sight and perfite knowledge. It is therefore the lesse macuall that those that be most weake of body and of shorkest life, bee of best iudgemente, and most apte to knowe. So man hath all gyftes, if thou haue stooze of vertues of þ mynde, thou arte of necessity the more sick of bodye. Then whether wouldest thou rather haue a stronge bodye and a wittie lyke unto beastes, or a weake bodye wþth an excellent sprighte? Some brutish beastes there are also as much or more subiecte to sickenes as men: as the Lion and Goate: for which cause those that do bise to sell Goates, do not warrant them for sound, as they do other catell, but as *Varron* sayeth, thy dawe bee vs well and drincketh, and like enoughe he may so continue. And albeit these beastes bee never but sick, yet wantinge reason, do playe and take disporte. But man to his owne sorowe is partaker of reason, wherof he calleth to consideration his miseryes. Yet is it woorthely to be noted, that seldom times

wee

Cardanus Comforte.

What some firms try to see honest men trouble
about is that some bad folks that be tempe-
rature not often be called into board meetings.
But some them be highly be foolish and blindness
more terrible than violence though the same
as the former.

Blyndnes.

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dominated by people of Spanish origin, and it is a place of unending peace, beauty, and tranquility.

10. The following table gives the number of hours of daylight in a certain city for each month of the year.

10. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

Romanies (*Scipio and his relatives*). Bon King of France, 1863.

Frantz. Die Empfindungen kann ich nicht mehr so sehr empfinden. Ich kann mich nicht mehr so sehr auf sie beziehen.

...and the best part is, it's all free! So if you're looking for a new way to move and age, make it a
part of your life.

10. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

En el año de 1905 se realizó la primera reunión entre los padres de los alumnos de la Escuela Normal Superior de la Universidad de Costa Rica, en la que se estableció la creación de la Asociación de padres de alumnos de la Escuela Normal Superior.

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AND THE 2012 EDITION OF THE PEGASUS GUIDE TO THE FEDERAL GOVERNMENT IS NOW AVAILABLE.

that's all we have to do is to get them to pay us the money they're owing us out, and then nothing would be nothing.

as good as the best, and a fine boy he is, though main
P. 5

.90

The thyrde booke of

from his heart; he never tire, even death had no cause
to do. Being according to the command of his life.
That the eyes see not the heart rule not,
and that the tongue say not what it will,
for in that the knowledge, the memory, delight may
find offence. Shall be it those things which we have
permitted in, yet of them that done disconscience by
the command of his life.

On one eye we have, according to the type, and that more likely is in the blind, than in
them that see, occasion to complain, as
thereunto a hypothesis. To topics reason we
find that the blind in 10,000, in the same proportion
as such have twice more eyes than they have.

For God bids us do this, and say it with all the breast before
you go to bed; and if you do this, you will have a good night's sleep.
And when you arise in the morning, you will find your face
very pale, and therefore it will be more likely to be made red
when you come to church. And when you come to church,
then Antonius the pope, commandeth Didimus the
bishop to say, before he say Mass, this Confitebitur, that
is, I do confess; and then followeth the Mass, which you may
say in Latin. Didimus the sainte also commandeth
to say the Mass in Latin, yet it is better to say it in French,
and say it well, excellent.

Caius Drusus was so runnigz in the Labors of Civil
affection he were himselfe brigade, yet helde he
many that could be. soon Iap Democritus to the
end his Chrestus did beat him out of his awn
eyes. Alcibiades, for his filosofy in his bloudnes,
was wort to playe, sayinge the wante of spright
was nothinge els but as though a childe shoud

Doc

doe some thinge to an other to helpe her mighte
 finde a mountaine to passe. And if this were not ill
 But conserue other commodities blindinge death
 to be death the more tollerable. Because death
 is feared for nothinge so muche as that those looke
 the comforte of lights and come into darkness
 wheremif thou be blinde before thou shalte feel the
 litle alteration and that nobich tormenteth others
 more in dyngē, thou shalt as it were dye for noth-
 inge. And as pertyneth thereto so groose as horrible
 discontente the olde age, for mertinge that who to us
 from olde bath beene in tymes past younge. But
 for small herof let *Scpbale of Spurium* be called in
 question, of nobiorn too may evynise, whether the
 age not abuseid, be better then lustre ioynto. The
 partie & strength of whom *Philippus Sacchi* to hem
Franckis Sforza did chose to be prince of the said
 state both suffiently shewes. His dñe
 me before shew in all these calamities aforesaid
 notwithstandinge euill, let vs consider whether in com-
 mon calamities we ought to lament, as in plagues,
 famine, and desiruation of countreyes, whiche he-
 cause they are common, do seeme the most per-
 nitive to bee suffered. But if they were euill,
 shoulde be of all other mode intollerable, because
 they are most hardely amended. We see therefore
 that the discontentation of men, cometh rather
 appropioration then cause. And seeinge it is uni-
 versall, let vs followe the golden age, in whiche
 syne was more familiar, more frendly commer-
 cion, more easie lyfe, men better minded, and their
 maners the litle corrupte, that their fortune was

10033

Blindnes ma-
 keth death
 more tollera-
 ble, and yet
 more intoller-
 able then
 upon death.
 adhuc

Common Cala-
 mities.

To

The thirde booke of

so enyill. In that age they luyed only upon frument,
 if they had gotten bread, they accompanyd them
 wth poppy but thou that bearest meatys breade,
 spynne, dedde noȝ other psonnes, doest nothing
 vndigne compaynes. It is empyscouse no ple-
 sare. More latly, no meddylp that doth seeme vs.
 For our delices were reasonable, now do we vs
 all times blude vnde vñshes. And this tolleth vs bytly.
 Do we fewe base thinges that we iſtente, we
 shold not find so infortunat ende of our doinges.
 But thinges in this miserable tyme men haue to con-
 tented, theys cannot be sayde empyscouse at all.
 To be lonely in mylere, that is enfoled to haue
 his owne life, yet to comon calamities no man ha-
 geth his owne life but most paciently beareth all
 aduersityes. For nothinge seemeth dishonorable
 that is common. Every euyl of mannes life
 doeth consiste in reproche, dearely reproche: And
 every thyng that is good, in glorie. The reason
 thereto is, that eas at the beginninge to lyppe
 be good or evyl was not to be found amonge mor-
 tal men. But to retur[n] to the purpol, oure coun-
 try perishest, and overcom our friends, blunted re-
 putacion and substance. I grante, but doest thou
 account those only thy neigborres that inhabite
 thy countrey? Surely we are al disceded of our line,
 and if we loke backe to our graundfathers, of great
 great graundfathers, our affinitye is waten. It is
 good maners y greteth frens, & vertus y worth
 reputacion, whiche if thou want, it is not reputa-
 tion but rather ambition and crafte. In poneyng
 thou haste manye Companions, so as for thyne
 erroure

Eny and not
 necessitydōth
 offend mens
 myndes.

error thou nedē not be ashamed, for want of company thou cannot be weary. And in pouerty as erst I sayde, there are many wayes to relieve: as hospitalles, kinsfolke, charitable persons, & al good men. Also the bniuersalitie of the misery taketh away al reproch. And though many through slouth and lothenes to labour, do fall into beggery, yet a mynde industrious and armid with vertue, is sel-
dome subiect thereunto. All be it the hole citte of

An industrious
mynde seldom
subiect to beg-
gery.

Syracusa was taken, spoyled and sacked, yet Mar-
cellus preserued Archimedes. Also whē Megara was
taken by Ptolomeus, & after by Demetrius son of An-
tiochus, yet Strilpho y^e philosopher was sauued, and
at the kynges handes receyued both honour, & re-
warde, for the one desyred his company, the other
became his schoeler. When Rhodus was besieged by
Demetrius, Protagoras the painter, being found in y^e
suburbes, was by him honoured, though the other
cittezens remayned scant in surety. Vertue is al-
wayes accompanied with Nemesis, who suffereth
none to beg, saving men from comon calamities.

Vertue is ever
accompanied
with Nemesis.

Socrates remayned in Athens healthy, whē y^e plague
was there at the greatest. Crates escaped harme
at the saccage of Thebes. A man of greate vertue
ought not to hazarde himself in common calam-
ties. Now remayneth it onely somwhat to say of
many miseries assembled to gether. And as Dio-
genes sayd, I am he vpon whom all misfortune is
cast: no house I haue, no towne, in exile, a vag-
bond, and begger. Yet to counteruayle all these
miseries, he thought the vertue of minde, of force e-
nough. If therefore being olde, thou art sicke, poore,
and

Calamities af-
sembled.

The thirde booke of

and banished: whether doth þ encrease or devide thy miseries? Calamities are not according to the number, but the greatness to be measured. It cometh to passe in these as it doth in greises of þ body, one Calamitye driveth an other awaye. Exile taketh away the dishonor of misery, when thou liuest amog people vnknowen. And as erst I sayd there is nothinge (saue death) that a man desprieth more to eschew. Whether had thou rather be *Philota* when he was persecuted of *Alexander*, having youth, beauty, strength, great byrth, & tyches, then in seruitude, sicke, and in thine olde estate? Truely the condicion of man is like unto a garment whiche the more rich & beautifull it be, the more a spot doth disgrace it, and the lesse beauty it hath, þ lesse hurt the garment thereby receineth. It is also to be considered that no man is all his life in miserye for sleape causeth forgetfulnes of sorrow, and is as pleasant to men in sorrow, as to those that be most happy. Also the delights of our sensess be to al men almost a like common, as tast, venery, sight, hearing, and smellinge. So all things that be delectable to man, do not together decay. If therfore at one instant all mortall men did sleape, then for that time none shoulde be more happy then other. But wee are most assured not onely to sleape, but also dye; and as long to live we cannot, so how farre we are from death is to vs vnknowen. Wherefore to bear euery thinge resolutely, is not onely the parte of a wise man, but also of a man well aduised, seinge þ there is nothing in this life, that may iustly be said to be against vs. Therefore *Homerus* sayned *Atene* the

One misery
remoueth auo-
ther.

No man is all
his lyfe in mis-
ery.

the Goddesse of Calamity, to be barefooted, as one
 that could not touch any thing sharpe or hard, but
 walked lightly vpon the heades of mortall men,
 Meanninge that Calamity durst not come nere a-
 ny, but such as were of base minde, simple, & sub-
 ject to effemenacy. But among such as were va-
 liant and armed with vertue, she durst not come.
 Wherefore lift vp thy mind to heauen where an e-
 uerlastinge and most pleasante life is prepared for
 thee. Men in this world are like Beanes, some slen-
 der, some greate, some florishinge, some bearinge
 fruct, some witherig, some growing, some blowē
 downe, and some fructfull, which in one haruest
 time are brought togethers and laide vpon one
 stacke. Neither is there afterwards sene any dif-
 ference among them, what they be or haue bene, al-
 at one time be cut downe never more to growe a-
 gayne. Euens so all pride, ambition, ryches, auctho-
 rity, children, frendes, and gloriy doe in short space
 grow olde and perishe, neither doth it make mat-
 ter whether thou were *Irus* or vile *Galba*, *Antaxer-*
ses or noble *Hercules*. Only honesty and vertue of
 minde doth make a man happy, and onely a cow-
 erdly and corrupt conscience, do cause thine vnhap-
 pines. Because the worst that the good man can
 feare, is the best that the euill can wishe for: whi-
 chie is the destruction of the Soule in death. But
 as he ought not to hope thereof, so shold not yo-
 ther feare it. for God the eternall father hath sent
 vs into this worlde as children and heires of his
 kingdome, and secretly beholdeth how wee fighte
 and defend our selues, against our selues, y^e wo^{ld}
 and

Aten. Goddes
of Calamity.

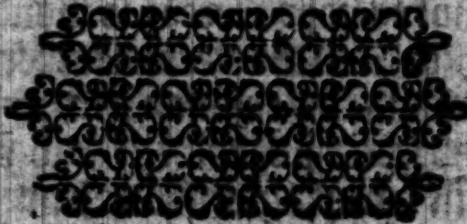
Only vertue
doeth make
man happy.

The thirde booke of

and the Deupill. And who so in this barbell, help-
antly syghteth, shall be called and placed, amoung
the princes of beautifull kingedome. And who so
dowthefullie or covetisye behaveth him selfe as a
slawe in letters, shall for evermore be bondie.

This worldly stage was purposelie prepared, that
God the father might secretly beholde vs. Such
foolish children then, agin his sighte wantonly,
slouthfully, and sediciously, lyue, shoudle they not
thincke he doth beholde them? neuer soever there
fore thou haſte taken that laſt leane of Lyfe, thy
ſoule like unto a louer embracynge hys lone, ſhall
enioy that ſweetenes and ſecurity, which we can
neither write of, nor conceiu. For ſuch theſe world-
ly louers (amongſt whom be many miſlynges
without assurance or certaintie) caſt ſcarcely expreſſe
their ſoyes in loue. Happy rea choyſe happy is this
beautifull louer, who forgetteth all others, wþþ
his oþn loue is bounde. For within this kingdome
he loueth and lyueth in the lighte of him, that caſt
do all thinges, and therefore lyke a good
ſonne to his father is euer ready to
do his pleaſure.

FINIS.



Non modo sed etiam

Inā quidē id nō nos, ut vnde nūm magis utrūmq; id nō
nostri, ut p̄ nos modo q̄cūmū librarū m̄dos, sed etiā docti alioq;
nō habent deceptos, ut q̄d dicitur ut id indicatur.

H̄i non modo, nos laici, per rūmīa, utrūmq; dūndū p̄tēt.

Ad nō q̄d m̄da qm̄ nō vident, cōcedat ut id modo cōfident, qm̄
illa nō ḡm̄st̄ p̄t̄, sed etiā q̄d gabat, affirmandi facultates
tudēntiū multo p̄m̄t̄, qm̄ nos modo p̄tēta, sed p̄tēt̄ etiā profēt̄
q̄o p̄abola p̄parati effēt̄.

Relinquent ut abiecent obdūntia, nō rātione p̄tēnt, cui sunt sub-
lēgūt̄, nō q̄m̄s nō modo minū p̄tērbant, sed etiā rōp̄

Preservat